STOTRAMALA

A GARLAND OF HINDU PRAYERS

TRANSLATIONS
FROM MANY AUTHORS

DNYANDEV
NAMDEV
BHANUDAS
EKNATH
TUKARAM
RAMDAS
DINKAR
KESHAV
KRISHNANANDA
TRYAMBAK
DEVADAS
MOROPANT
GOVINDA
MAHIPATI

BERKELEY, CALIFORNIA

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The Poet-Saints of Mahārāshtra

No. 6

STOTRAMĀLĀ

A GARLAND OF HINDU PRAYERS

A TRANSLATION OF PRAYERS OF MARATHA
POET-SAINTS, FROM DNYĀNESHVAR
TO MAHIPATI

BY

JUSTIN E. ABBOTT

1929

महाराष्ट्रकविसंतमाला

नं. ६

स्तोत्रमाला

ज्ञानेश्वरापासून महिपतीपर्यंत अनेक महाराष्ट्रकविसंतस्तोत्रांचें

जस्टिन इ. ॲबट्कृत इंग्रजी भाषांतर

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DEDICATED

To Mahārāshtra, in memory of the many years of my life, spent in her cities, in her villages, in her fertile valleys, and on her beautiful mountains.

Prof. Abdushm E. Abbot Lv. 7 50

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PREFACE

That humanity has a common heart, is a truth generally recognized, but not always remembered in the actual relationships of man with man. A soul in distress, be it from a sense of sin, or from losses and disappointments, speaks a language which every other soul in distress perfectly understands. The feelings of the heart are the same, under the same conditions. When men try to express those common feelings in literary form, of necessity that form varies, but the substance remains the same.

The best definition of the word "prayer," ever proposed, is found in the verse "Prayer is the heart's sincere desire, uttered or unexpressed." And it might be added that the "uttered" desire may be expressed in uncouth language, with superstitious conceptions, with irrational philosophy or with wild imaginings, but the heart's sincere desire may remain the same. This should not be forgotten in the actual relationships of man with man. The form of prayers may widely differ, but the eye of understanding must pierce these outer forms, and see the heart in its "sincere desire."

The Poet-saints of Mahārāshtra were all Vedantists in philosophy. Almost without exception they belonged to the *bhakti* school of thought. The Vedas, the Upanishads, the great epics of the Mahābhārata, and the Rāmāyaṇa, and the eighteen Purāṇs, were to them sacred books, divinely inspired, and necessarily their metaphysical, and moral philosophy, and their stories of the deeds of gods and

heroes, were accepted as undeniable truths. In their prayers, therefore, there are many things that must appear strange to those who have a different philosophy, to those to whom the Puranic stories mean nothing but curious legends, and to those to whom even the moral implications contained in these prayers, seem at times at variance with the standard of morals, that the modern heart and conscience demand. Readers of these prayers may, therefore, do their authors an injustice by concentrating their attention on the form in which the prayers appear, instead of on the inner kernel of those prayers, the "heart's sincere desire."

In the writings of the Maratha poet-saints, those of a devotional character, such as might be called prayers, are not always prominent. And yet such was the devotional character of the authors themselves, that somewhere in their writings prayers are to be found. I have begun the collection of prayers, or rather "Garland of Prayers," following India's poetic designation, with two prayers of Dnyānadev, which are the beginnings of two of the chapters in his Commentary on the Bhagavadgītā. This Commentary is a remarkable book. It was written, as generally accepted, in the year 1290. It was the first attempt to give to those ignorant of Sanskrit, a knowledge of the contents of the Bhagavadgītā, and Dnyānadev's high motive frequently appears throughout the book. Every chapter begins with an invocation, that might be considered a prayer, but the two that I have selected seemed most appropriate for this "Garland of Prayers." The Benediction with which he closes his book, is a beautiful prayer, making a worthy closing to any book designed to meet human needs. His Benediction, therefore, closes this "Garland of Prayers."

I have given Mahipati the last place in the "Garland" for those after him are accounted among modern Marathi writers, and my translations are intended to be from the poetic writings of the older writers. I claim no special logical principle in my choice of specimens of prayers of the poet-saints from Dynānadev to Mahipati. As I turned over the pages of their books, my eyes caught some striking passage in a prayer, and when read more carefully, it was accepted for the "Garland" if it had the form of a prayer expressing some deep desire on the author's part, for himself or others. The three long prayers, the Vyankatesha Stotra by Devadās, the Kekāvali by Moropant, and the Pāndurañg Stotra by Mahipati, are very popular in the Maratha country, and I could not omit them from the "Garland of Prayers." The authors are arranged chronologically so far as the vexed question of dates permits.

Many books on Comparative Religions have been written by scholars. Hinduism has been represented by many worthy Sanskrit students. They have drawn their information from Sanskrit books. But it is a fact that Sanskrit devotional books are so rare, that they have not attracted the attention of a single writer on Comparative Religions. In these books therefore, comparing Hinduism with other religions, it is the philosophy and ritual that is compared, and not the deeper depths of the soul's feelings, cravings, longings, hopes, confessions of sin, loves and hates, aspirations, sense of dependence on God, cries for help, such as may come from the depths of a Hindu's heart in sorrow and distress. Such things are not to be found in Sanskrit books so far as I know. They can only be known, therefore, through the Indian vernaculars. I am

not aware that America, England, nor the Continent of Europe has produced a single scholar who can read with fluency the old Marathi literature, one of the store houses of these deeper feelings. All books, therefore, on Comparative Religions, dealing with Hinduism, are, I am convinced, deplorably defective.

The translations of the prayers in this "Garland", while very incomplete, so far as extent is concerned, will I trust, be found to cover so many aspects of a Hindu's heart's desire as to throw light on hany of their deeper feelings, and so help to a better understanding of the Hindu heart. Misunderstanding of one another is one of the saddest things in human relationships. If therefore, this "Garland of Prayers" helps to a better understanding of Hindu hearts, this labour of love for India and her people will have its reward.

The including in the Appendix the Marathi text of these prayers will, I am sure, be appreciated by Marathi readers. Such a collection of prayers has never before been attempted. Perhaps my Hindu readers may see omissions of importance. If so, my first attempt may lead to a better Marathi Hindu Prayer Book than I have prepared. I feel the great importance of these prayers, as revealing the Hindu heart at its best.

This seems the appropriate place to express my personal appreciation, and that of my Marathi readers, to Pandit Narhar R. Godbole for his preparation of the Appendix, which gives them this first attempt at a Marathi Hindu Prayer Book. And in this appreciation I do not forget Dr. Deming's kind assistance in passing this book through the Press.

This preface is not the place to discuss Hindu Theology, but in order to read the translations of these prayers of the Maratha Poet-saints with understanding, it is necessary to bear in mind several important points. Anthropomorphic conceptions of God are universal in all the religions of the world. That is, God is conceived of as possessing the characteristics and attributes of man, though of course in perfection and infiniteness. Naturally therefore, and of necessity, the Hindu has thought of God as an ideal Hindu, God, as the Supreme Being, or as conceived of as threefold in His acts of Creation, Preservation, and Destruction, namely Brahmadeva, Vishṇu, and Shiva, or God in the form of His *avatārs*, such as Rām and Krishṇa, are all Hindus, in philosophic beliefs, in moral and ethical ideals, in personal characteristics and even in dress. They all act as an ideal Hindu would act, had he the same infinite power, and knowledge. To the Hindu, and to one familiar with Hindu life and character, these prayers contain nothing surprising, but to one of another race, and accustomed to an anthropomorphism of a different kind, many of the implications in these prayers will seem surprising. The reader, who may not be a Hindu, must, therefore, get his right perspective by recognizing that the Divinity addressed, and the worshipper who prays, are Hindus in philosophy, ethical ideals and personal characteristics.

Some readers may be startled by the familiarity shown by the saints in their prayers. They speak sometimes in sarcastic and ironic words, and in both mild and violent rebuke, when addressing the Deity. Sometimes it is in exaggerated language, such as a loving mother addresses to her darling child. She calls him "rascal" and "thief",

but their use implies love. The same is true of the familiar language of the Maratha saints. They betoken love, and are not inconsistent with the deepest reverence.

As a translator of these prayers I must confess to a great difficulty in connection with the names of the Deity. For example, in addressing Krishṇa, the worshipper sometimes has before his mind the idol; sometimes he is thinking of the Purāṇic stories of him; and then again he addresses him as God-Supreme. Let the reader pay attention to the epithets used in addressing the Deity, and he will be convinced of this fact. When Krishṇa is addressed as God-Supreme, [Devādhidev], Creator of the Universe, Ruler of all, Infinite in knowledge, power and goodness, Ocean of mercy and love, the only true translation into English is the word "God". To retain the word "Krishṇa" is to confuse the English reader, who associates Krishṇa almost entirely with the Purāṇic stories regarding him. But when the worshipper has all three conceptions in his prayer, the idol, the Purāṇic representations, and the idea of God-Supreme, it is difficult to know when to retain the name Krishṇa, and when to use the word "God". I may not have always been consistent in my choice of terms, but my purpose has been to bring out the real thought of the author of the prayer, and not be a slave to a literal use of names that simply misrepresents the author's thought.

It will not be out of place to insert here an observation founded on the writings of the Maratha poet-saints, which I think will meet the approval of scholars of Marathi literature. It is that there have been two streams of thought regarding Krishṇa. One is the Krishṇa of the Bhagavadgītā, the other the Krishṇa of the Purāṇs. The

conception of Krishṇa of the Bhagavadgītā is very old, and in his display of human and divine qualities the moral elements are of a high order. The Bhagavadgītā, both in its original Sanskrit form, and in the version and Commentary by Dnyānadev, has had a tremendous influence on the religious thought of the Maratha poet-saints.

The Purāṇs are later writings by many centuries. The Bhāgavat Purāṇ supplies details of Krishṇa's birth, early life, his miraculous deeds, his destruction of enemies, and his death. But it is to be especially noticed, that although the Maratha poet-saints believed in the divine inspiration of the Purāṇs, these details of his life, and especially his early life, are occasionally mentioned, but not at all emphasized. Eknāth, for example, was a student of the Bhāgavata Purāṇ, but for his great work, emphasizing philosophy, religion and morals, he takes the Eleventh Skanda of that book, and produces a work morally very high. It was the Krishṇa of the Bhagavadgītā that was his inspiration. The same is true of the other poet-saints.

There has been, however, another stream of thought that has made the most of the details of Krishṇa's early life, as described in the Bhāgavat Purāṇ. As this stream flowed it gathered into it cess-pools of thought, sewerage of imaginations, until its revolting outflow into depraved cults and debasing literature, shocks the moral sense. But in this the Maratha poet-saints had no part. Their writings are pure, their conception of morals high. Their stream of thought originated in the pure spring of Krishṇa of the Bhagavadgītā, and continued pure to the end. If a critic discovers some moral flaw in their thoughts or life, it is a fly in precious ointment. Remove it, reader, gently

and sympathetically, for no Maratha poet-saint would wish it there.

Probably the chief cause for the misunderstanding of Hindu Theology by the West, is that the word, "Polytheism," as understood in the West carries the same idea as Hindu Polytheism. But Polytheism as understood in the West is entirely different from Hindu Polytheism. Polytheism in the West is simply plurality of gods. Hindu Polytheism is God-Supreme, manifesting Himself in many forms of divine beings. Brahmadev, Vishṇu, and Shiva are manifestations of God-Supreme [Devādhidev]. Rām and Krishṇa are both *avatārs* of Vishṇu, and all divinities down to the very lowest in the scale, are manifestations in some form of God-Supreme. Thus, rightly considered, Hindu Theology is as Monotheistic as Christianity and Islāmism. But Hindu imagination has seized the opportunity in the Puraṇic and other writings, of describing these separate manifestations, and we have therefore, the stories of the gods, following anthropomorphic conceptions, in which all these gods are Hindus in belief, in customs, in philosophic and moral ideas, and their actions correspond. No Hindu god is an entirely separate independent being, as Western thought would suppose him to be. In every case, every Hindu god is believed to be a manifestation of some sort of God-Supreme [Devādhidev].

The Monotheism of Hinduism should be recognized, for otherwise misconception of Hindu religious thought is inevitable. Let us take for example the *avatārs,* Rām and Krishṇa. All the poet-saints regard each of them as *avatārs* of Vishṇu. There is no essential difference between them in their minds. But as each of them came

down for special purposes, each has his special individuality in characteristics and action. Both Rām and Krishṇa, when addressed in prayer, are thought of either in terms of Puraṇic and other representations, or as God-Supreme. The many epithets in the prayers of the poet-saints, that are used in addressing God or his manifestations, are clear evidences of this underlying conception of God-Supreme [Devādhidev]. It is extremely important for the sake of truth, and for preventing misconceptions, that the Monotheism of Hinduism should be recognized. Hinduism stands with Christianity, Judaism and Islāmism, in the category of Monotheistic religions. The West has need to beg the pardon of India for its misconception of Hindu religious thought, and for its ignorance of Hindu Monotheism as well as Hindu Polytheism. Whatever judgment the West may pass on the Polytheism of Hinduism, it should be the Polytheism as understood in India, and not Polytheism as understood in the West. It is a Polytheism based on the strictest Monotheism.

The so-called Pantheism of Hinduism has also suffered much from misconceptions in the West. Let it be clearly understood that whether it is called *Brahma,* or the *Nirguṇ* [Qualitiless] it has to do with the *substance* of which this universe consists. It has *nothing to do* with the form in which this One Substance appears. To use India's oft illustration: Gold is the substance of which the ornaments are made, but the bracelet, the ring and the coin are the different forms in which the gold appears. So the One Substance of the Universe appears in the form of God-Supreme, and in the form of the whole animate and inanimate creation. When speaking of God, therefore, his personality is His chief characteristic, and included

in it is His infinitude of knowledge, power, and goodness. Whether this Philosophy is correct or false, whether this Universe is of One Substance, including God, men, all intelligences, and all matter, is for the Theologian or Scientist to discuss, but this idea of oneness of Substance should not confuse one in his recognition of India's belief in a personal God, God-Supreme, Creator of the form in which the Universe to-day appears, Preserver of all things, Infinite ruler, and whose chief moral characteristic is goodness, implying righteousness, and purity.

My Indian friends will, I know, easily pardon personal references. The manuscript of this book, I have completed this day, the 25th of December 1928. It is my 75th birthday. On Christmas Day in 1853 I came, I know not whence, into this world. My Hindu friends may perhaps picture for me some other birth, through which I have passed. I will not quarrel with them, but I know not whence I came. To speak the truth, that question of origin interests me very little, but the life of these 75 years has an interest that grows more intense as the natural limit of life approaches. I have many questions to ask myself. What have I done during these 75 years? What part have I had in making this a better and a happier world? What opportunities have I lost? What errors have disqualified me from a larger share in the world's betterment? As India has been the scene of the greater part of my life's activities, have I contributed to making India more truly known, loved and honoured by the rest of the world? Have the needs and the sufferings of so many appealed as they should to my own heart? The true answer to these questions belongs to the conscience in its deepest and most secret recesses, and are not for the public

gaze. But as I approach the years of utmost uncertainty, and know full well that few live beyond the age of 75, I want to make a gift to India on this Christmas Day. I give this book, this "Garland of Prayers" to the land and the people I love. It is a small gift, but India has some beautiful stories of small gifts given, and accepted in the generous spirit that made them great. The handful of rice of poor Sudāmā and his wife, given to Krishṇa out of love, is the beautiful picture of ideal gifts and ideal receiving of gifts.

SUMMIT, N.J., U.S.A.

JUSTIN E. ABBOTT.

December 25th 1928.

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DNYĀNADEV

Dnyānadev, known also as Dnyāneshvar, and familiarly as Dnyānobā, and Gyānobā, is considered the first among the known poet-saints of Mahārāshtra, the country of the Maratha people. His birth is believed to have been in 1275, and his burial alive in 1296. During this short life of 21 years he is believed to have written his famous commentary on the Bhagavadgitā, and many other highly esteemed works. It is claimed that the literature of the Mahānubhāv sect possesses a still older form of the Marathi language. However that may be, the Marathi of Dnyānadev takes us back to the early history of that language, and it requires special study to master its difficulties.

Our knowledge of Dnyānadev comes from the writings of Nāmdev. Poets, such as Mahipati, and Niranjan Mādhav, have drawn directly and exclusively from Nāmdev. Much confusion exists as to when this Nāmdev lived, but the traditions which he gathers together in his story of Dnyānadev bear evidence of age.

The story of Dynānadev's parents is an interesting one. Vitthal, the father, had the wandering spirit, and visited all the sacred shrines. At Āḷandi he met a Brahman who invited him to be his guest. That night the Brahman had a dream, in which God appeared, and told him to give his daughter in marriage to his guest. Vitthal also had a dream of like effect, and the marriage took place. For twelve years the couple were childless, and Vitthal's wandering spirit again seizing him, he slipped away to Benares, and there denying that he had a wife,

was admitted into the order of the *Sannyāsis*. The Head Sannyāsi, who admitted him into the order, by name of Shripād, in his travels came to Āḷandi, where Vitthal's wife, Rahkumāi, was living with her father. Shripād saw her at the temple, circumambulating the sacred *pimpal* tree. Blessing her, he said, "Be a mother of sons." Rahkumāi laughed. "Why do you laugh?" said Shripād. "I have no husband, now that he has become a *sannyāsi*. How can I become a mother of sons?" replied Rahkumāi. Shripād went with her to their home, and learned all the particulars of Vitthal's desertion of his wife. Shripād took the blame on himself for admitting Vitthal to the order, which was contrary to the rules, so long as his wife had no child. Shripād hastened to Benares and commanded Vitthal to return to Āḷandi, and live with his wife, while maintaining his ascetic life. He did so. They built a hut in a forest, and they lived by their daily wanderings with their begging bowl. Not long after, four children were born to them, Nivritti, Dnyānadev, Sopāna, and a daughter by name of Muktā Bāi.

That Vitthal should become a *sannyāsi*, and then afterwards enjoy a family life, and have children, shocked the sentiments of the people of Āḷandi, and the family was put out of caste. This prevented the children from having the investiture of the sacred thread, and their father, Vitthal, was told that the only penance worthy of his sin was suicide. Vitthal said good-bye to the family, and disappeared. The children were told to go to Pratishthāna [modern Paithaṇ] and get letters from the Brahmans there, regarding their caste standing. This they did, and while there Dynānadev is said to have made a buffalo repeat without a single mistake the four Vedas. This impressed

the Brahmans of Paithaṇ, and the children brought back a favourable letter to Āḷandi.

Aside from such stories, as that of making the buffalo repeat the Vedas, causing the wall on which he was sitting, to move forward to meet Chāngadeva, the great Yogi; the baking of bread on his back, which he made red hot, and the like, we have no account of his ordinary human life.

He desired to be buried alive. A chamber was made under ground. It was bestrewed with flowers. On the flowers was placed a cot, and on it Dnyānadev sat in contemplation. The gods and celestial beings are said to have come in great numbers in the chariots of light [vimān], each chariot as brilliant as a mid-day sun, to view the scene. While Dnyānadev thus sat on the cot in contemplation [*samādhi*], the chamber, which was his tomb, was sealed, and the gods, showering upon it heavenly flowers, returned to their abodes. From that time the shrine of Dnyānadev at Āḷandi, about twelve miles north of the well-known city of Poona, has every year been visited by hundreds of thousands, to worship one whom many believe is still alive in that silent tomb.

Dnyānadev is the author of the commentary on the Bhagavadgitā, called the Dnyāneshvari, the author also of Amritanubhava, Haripāth, Atmānubhava, and many other works.

The two prayers here translated are from his Commentary on the Bhagavadgitā. The third I have reserved for the last prayer in this collection as a Benediction. It is his final wish, as he closes his Commentary, a wish so beautifully expressed, that I could choose none better for the final wish doing with this "Garland of Prayers."

A PRAYER OF DNYĀNADEV No. 1.

(*Dnyāneshvari, Chapter* 12, 1-17.)

1. "Victory! Victory! to Thee, Holy Mother,* Well known for Thy generous heart; always sending down showers of joy. 2. When the serpent of sensual desires has coiled itself tightly around one, and the pride of heart does not leave one, by Thy compassionate look the serpent loses its venom. 3. Who can be scorched by the three forms of affliction,† and how can sorrow burn one, if Thou comest as a flood, with waves of loving kindness? 4. And, my loving Mother, Thou keepest for Thy servants the fulness of *Yoga* joys, and the happiness of the thought, "I am Brahma." 5. In a marvellous way Thou dost bring up Thy servants on the lap of Universe-supporting-Shakti [Divine energy personified], and in the cradle of Thy heart, in the form of space, Thou dost rock them to sleep. 6. Thou dost wave over them the self-illuminating light. Thou givest them as playthings the control of their minds and vital airs. Thou clothest them with the child-garments of spiritual joy. 7. Thou givest them of Thy life-giving milk, and singest lullabies in unphysical sounds [not instrumental or vocal] and instructing them how to contemplate, Thou dost put them to sleep. 8. Thus Thou art a Mother to all

---

*Hinduism postulates the Motherhood as well as the Fatherhood of God. Hence God is addressed both as Mother and Father. The Saint and Philosopher Eknath, in his Ekanathi Bhagavat 2.5 says "Here among men, mother and father are separate individuals, but in God the two are one". Hence God may be addressed as Mother or Father.

†The three forms of affliction are such as: (1) Those caused by sickness, etc. (2) Those caused by such phenomena as Earthquakes. (3) Such as are caused by direct divine agency, or by devils.

Seekers. Knowledge ripens at Thy feet, therefore, I will never leave Thy protecting shadow. 9. O Thou, *Sadguru's* look of Mercy, he who receives Thy compassion, he becomes Brahmadeva, the author of all Science.

10. Therefore, noble Mother, Dnyānadev's Guru, Nivrittinath, a Wish-tree to those who are Thine, command me to compose this book. 11. Cause it to be filled by an ocean of the nine-juices.* Make it a mine of costly jewels, and make its contents a noble mountain of thoughtful meaning, O Mother. 12. In this land of the Marathi language open up the helpful gold mines [of rhetoric], and may the vines of right-thinking be planted in abundance. 13. And all through it may there be the densely planted gardens of problems to be solved by means of questions and answers," says Dnyānadev. 14. "May the gullies of Heresy, and the misleading paths of Controvercy, be obliterated, and may the evil animals of heterodoxy be driven away. 15. Fit me in every way to sing the praises of Shri Krishṇa, and seat the listeners in the kingdom of listeners. 16. In this Marathi language-city may there be the Knowledge-of-Brahma in abundance, and may the giving and the taking be of that which gives joy to the world. 17. If by good fortune Thou shouldst clothe me with the garment of Thy love, I will create this book at once, O Mother."

*These nine figurative juices are those sentiments that produce the emotions, such as, love, heroism, mirth, pity, fear and the like.

A PRAYER OF DNYĀNADEV NO. 2

(*Dnyāneshvari, Chapter* 18, 1-26.)

1. Victory! Victory to God! Holy One! Giver of blessings to all who are His own, Violent wind that drives away the multitude of clouds of birth and old-age. 2. Victory, Victory to God, Almighty! Destroyer of the impure tribe of Wickedness, Giver of the fruits that grow on the tree of the scriptures, the *Vedas* and Shāstras. 3. Victory, Victory to God, the All, The Lover of those out of whom sensual desires have gone, Controller of the strange acts of Kāla and the one beyond parts. 4. Victory, Victory to God, the Unchangeable; in whom power and joy manifest themselves, In whom all impurity is for ever absent, Primal cause of existing things. 5. Victory, Victory to God! Self-luminous, Ethereal space in which its womb is the cloud in the form of the earth, Pillar of the original creation of the Three worlds [Heaven, Earth, and Hell], Destroyer of worldly existence. 6. Victory, Victory to God! Ever the same, yet enormous through drinking in fickle minds, Lover of the deed of continually manifesting Himself in the form of the Universe. 7. Victory, Victory to God! Holy One, Elephant in the garden of knowledge [to destroy pride], Destroyer of intoxicating sensual desires through mind control, and the restraint of the bodily senses, Ocean-of-Mercy. 8. Victory, Victory to God! Changeless in Form, Annihilator of the pride of the serpent of sensual-desires, Light of the abode of the bhakta's devotion, Dispeller of the three-fevers [three forms of affliction]. 9. Victory, Victory to God! Than whom there is no other, The one great lover of the fully ripened indifference to worldly things, One who is conquered

[through love] by His own ones, Worthy of worship, Unaffected by Māyā. 10. Victory, Victory, to God! the Glorious Guru, One known to be unthinkable, yet a wish-tree.* Soil in which sprouts the seed of *the tree of Self-knowledge.*

11. But what is this that I am doing in praising Thee in various technical terms as being this and that, as being thus and so, O Thou who art Indescribable. 12. The adjectives with which I have described Thee, they do not make Thy true nature visible to the mind, I am, therefore, ashamed of these words that I have used. 13. The ocean is recognized as keeping to its limits, but this is only so as long as it does not see the moon rise [to make the tide]. 14. The Moon-stone does not offer an oblation of its exudings to the moon, of itself, but the oblations are caused by the moon acting on the moon-stone. Bear this in mind. 15. I know not how in the spring-time suddenly the trees bring forth the new leaves, but it is some force that the trees cannot resist. 16. When the sun lotus feels the rays of the sun, does any of them any longer remain ashamed [i.e. drooping as if ashamed]? When salt touches water it forgets itself [melts away]. 17. So when I think of Thee, I forget myself. Just as a man who has eaten to the full cannot restrain his belching. 18. Thou hast created me thus. Driving my egoism away, Thou hast made me crazy to sing Thy praise. 19. But if I should remain otherwise, I would find myself singing now of Thy qualities, and now of Thy being qualitiless. 20. Thou, O God, art of one substance, How am I to speak of Thee as with

*A play on words. *Akalpit* means unthinkable, *Kalpa taru,* a tree under which one's thoughts become realized.

and without qualities?† Is it well to break a pearl and then join the pieces, or leave it as it was?

21. It is no praise to Thee to call Thee Father and Mother, because it implies the defiling assumption of my being a child. 22. O Lord, What is the good of praising Thee as the Lord when the lordship depends on another one's being a slave? The praise of Thy greatness is defiled by dependence. 23. If I call Thee pure spirit, O giver, it would be as if driving Thee out who abides within. 24. Therefore, I see no way of truthfully praising Thee; for except silence Thou dost not put on any other ornament. 25. As to Thee, Thy true praise consists in perfect silence; Thy worship is no outer act, and union with Thee is being nothing myself. 26. But, if like one whose mind is crazed, and wildly babbles, I sing Thy praise, bear with it, O dear Mother.

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†From the point of view of metaphysics Brahma is without qualities, i.e., *nirgun*. But it appears in many forms. They are *sagun*, with qualities. God is one of these forms. God metaphysically as to substance is *nirgun*, without qualities. But He can be anthropomorphically described, by use of words understandable to the mind.

This is not the place to enter into any of the discussions that centre around this poet-saint. It will be sufficient to say that the oldest account of Nāmdev is generally supposed to be found in a collection of verses, known as Nāmdevāchi Gāthā. This is apparently the source from which Mahipati, Niranjan Mādhav, and others have drawn their accounts. Nāmdevāchi Gāthā is as modern in its literary style as is Mahipati, and cannot be very much older than Mahipati. At the same time in parts of it, it bears the character of an autobiography, in which Nāmdev tells of his birth, giving its date as 1270, and records various events in his life, contemporary with Dnyānadev. To off-set this, the printed editions of this Gāthā contain the names of Kabir, born 1440, Bhānudās, born about 1448, and even Eknāth born about 1540. Scholars of Marathi history and literature have not yet come to definite agreement as to the time when Nāmdev lived, except that he precedes Eknāth, who mentions him in his Eknāthi Bhāgavata (1.121). The possibility of two, or even three Nāmdevs complicates the question of authorship.

According to the Nāmdevāchi Gāthā, Nāmdev was the son of the tailor [*Shimpi*] Dāmāshet and his good wife Goṇā Bāi, born of them in their old age. As the word *shimpi* has a double meaning, tailor, and a shell, the author of Nāmdevāchi Gāthā and Mahipati have used their poetic license in weaving stories of his birth founded on the second meaning of shell. The story in Nāmdevāchi Gāthā is that Dāmāshet and Goṇā Bāi, having no son, earnestly prayed for one. One day, while praying in the temple, the God gave him a bud of the Pearl-oyster-shell-lotus, with the assurance that in nine months the bud would open. In

nine months the bud did open, and Dāmāshet saw enclosed in its petals a new-born infant. Dāmāshet carefully and joyfully brought the infant to his wife. Goṇā Bāi received it with all the tenderness of a real mother, and although in her old age, was able to nurse it as only a real mother can.

Mahipati [Bhaktavijaya, chap. 4] gives a different version to this pretty fancy. In answer to Dāmāshet and his wife's request for a son, one of the celestial being, Uddhav, was willing to be born as their son, but not in the natural way. He would float down the river on a shell. Dāmāshet had a dream that night, of what would happen, and early in the morning he was at the river side. A shell came floating down the Chandrabhāgā river. Dāmāshet opened it, and beheld an infant, as if just born. Carefully he wrapped it in his cloth, and brought it to his wife. Her warm heart received it as her own child, and on her breast, though old and wrinkled, the infant drew its life.

From a very early age Nāmdev showed his religious devotion. The milk that he brought as an offering to the god, the image, though of stone, drank the milk, so the story goes, out of regard for the boy's loving devotion. The author of the Nāmdevāchi Gāthā now introduces an unexpected episode in Nāmdev's life. He fell in with a gang of thieves, and became a bandit robbing and murdering without restraint. Finally, however, under the reproach of a woman, he repented, and before his God, Vitthal, he pled for mercy and forgiveness. Mahipati, however, omits this episode entirely, and according to him, from childhood to death Nāmdev is the pattern of one indifferent to worldly affairs, and wholly devoted to the service of God.

Nāmdev's absolute indifference to worldly things was not so pleasing to his wife Rājāi, who had four children to feed and clothe. She herself was in tatters, and there was little food in the house. But Nāmdev, though a tailor by caste, did nothing but spend his time in the temple at the feet of his God. Nāmdev's mother was also displeased at her son's neglect of his family, and going to the temple roundly scolded the god for drawing away her son's affections, and leaving his family to starve. During the long discussion between mother and God, the god sent a bag of gold coin to Rājāi, so that when Nāmdev returned home, led by his mother, he found to his surprise that his wife Rājāi had this bag of gold, that all the family debts to the merchants had been paid, new garments had been bought, and a bountiful feast of good things was being prepared. Nāmdev was chagrined that his god had been put to all this trouble in supplying his wife with gold. He called the Brahmans together, and distributed it all to them, becoming again as poor as he was before the bag of gold had dazzled his wife's eyes.

Just within the great door of the temple at Paṇḍharpur, a bronze bust of Nāmdev, the Shimpi, rests on the steps leading into the inner sanctuary, and close to the shrine of Chokhāmelā, the *Mahār*. While especially honoured by the tailor caste, he has the universal respect of the Maratha people, as one of their ancient and great poet-saints.

The following translations of some of his verses are of such as appear in the form of prayers, and for convenience are selected from Avate's edition of 1924.

THE PRAYERS OF NĀMDEV. No. 1

(*Text from Avate's Edition of* 1924)

1408. 1. "O God, my days have been spent in vain;
In that I have not gone as a suppliant to Thee, Hari.
First there was my childhood, and time of ignorance;
The experiences of which I do not remember.

2. Then came the period of youth,
And with it the rush of sensual feelings,
Lust, anger, pride and envy,
And the intense working of Desires.

3. And then has come old age,
And all sense organs have begun to fail.
I say to myself, "My body cannot endure it".
And so there are interruptions to worship.

4. O God, I have done nothing that was for my good.
No service of Thine has occupied me.
My life has been spent in vain.
I have been a mere burden on the earth.

5. And now I have to be born again.
And who knows what my condition will be?
What kind of a body will I have? O Infinite One!
And when shall I come to Thy feet?

6. And now do not disappoint me.
I have faith in Thy Name.
And Thou God livest in my heart."
So says Nāmā Vishṇudās.

A PRAYER OF NĀMDEV. No. 2

1416. 1. "My heart is attached to sensual things.
It will not give itself to contemplate Thee,
O Lord of Paṇdhari.

2. I have many kinds of evil thoughts,
That cause me great sorrow.

3. O God, What a sinner and evil doer I am!
How can I expect Thee, O God (to meet me).

4. Life is slipping away, but not my evil thoughts.
And I am suffering many forms of anguish.

5. As I experience birth, death, and hardships in my distresses,
My rebirths become a succession of sufferings.

6. My heart wanders and takes pleasure in illusory seductions.
I have missed what was for my good, O God.

7. Thou are the advocate of the helpless, therefore, run to my help,
Deliver me, O God," says Nāmā.

A PRAYER OF NĀMDEV. No. 3

1453. 1. O God, fulfil the desires of my heart.
O Keshava, Mādhava, Nārāyaṇa!*

2. I have no other friend but Thee.
Do not turn me away, O Pāṇdurang.

3. Thou art the protector of the helpless, Merciful-One!
How often shall I have to plead with Thee?

4. Says Nāmā, "My soul grows weary,
But I have put my well-founded hope on Thee."

A PRAYER OF NĀMDEV. No. 4

1539. 1. Thou art my Mother, O Beloved one,
O Vitthal, run to meet me.

2. My eyes are wearied looking for Thee,
My heart is full of emotions.

3. I am Thy child, caught in the snare of this world.
O Mother, how hast Thou been able to maintain Thy courage?

4. Thou art my mother bird, and I am Thy chick.
I am suffering from hunger, and Thou hast forgotten me.

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*Keshava, Madhava, Narayana, Pandurang, Pandharinath and many other names stand for God, or His avatars.

5. Thou art my mother, I am Thy loved infant.
I am waiting and waiting for Thee.

6. Says Nāmā, "O Vitthal, fulfil my longings,
And give me to drink from the milk of Thy love."

A PRAYER OF NĀMDEV. No. 5

1575. 1. The mother bird goes early in the morning for food.
The chicks, hungry, wait for her coming.

2. Just so my heart longs for Thee.
Day and night I think of Thy feet.

3. The infant calf is tied at home, O God!
In its heart it is calling to its mother.

4. Says Nāmā, "Thou art my close friend, O Keshava,
Do not turn me away, O Protector-of-the-helpless."

A PRAYER OF NĀMDEV. No. 6

1581. 1. Whether I die, or whether I live,
My heart's trust will be in Pāṇdurañg.

2. I will never leave Thy feet.
I swear by Thee, O Paṇdharināth.

3. May Thy blessed name be in my mouth,
In my heart may there be everlasting love.

4. Says Nāmā, "Dear Keshava,
Help me to preserve this rule of my life."

A PRAYER OF NĀMDEV. No. 7

1601. 1. In my hand a *vinā,* and on my lips the name of Hari,
And in his temple singing to his praise.

2. I have lost all desire for food or drink,
I want only to think of God.

3. Wife, children, father, and mother—
May I not even think of them.

4. I have lost thought of even my body,
I am absorbed in the thought of Hari.

5. Says Nāmā, "This only do I ask of Thee,
May Thy feet rest on my head."

A PRAYER OF NĀMDEV. No. 8

1609. 1. The snare of sensual desires has caught me around my neck.
O God, I have wandered in many kinds of re-births.

2. O deliver me, O God, Thou Ocean-of-mercy to the humble.
I, Thy servant, am indeed a sinner.

3. Those who come to Thee as suppliants, Thou wilt not look too closely at their faults.
The characteristics of mercy are appropriate to Thee.

4. In all the three worlds Thou art known as almighty, and generous hearted.
Thou art compassionate to the needy, and that is Thy reputation.

5. Thou didst protect Gajendra, and Ganikā from shame.
Thou didst save the Brahman Ajāmil.*

6. Says Nāmā, "O God if Thou shouldst turn me away,
The shame of it will fall on Thee."

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*Gajendra, Pingala Ganika, and Ajamil furnish the poet-saints with stock illustrations of God's readiness to come to the rescue of those in distress who call to Him.

Gajendra, the elephant that became such through a curse bestowed on a prince, was being dragged into the water by a crocodile. Remembering his former condition, he cried for help. God heard his cry and rushed to save him.

Pingala the prostitute, while plying her trade one day, suddenly saw the error of her way and repented. Saved, she thereafter lived a pure and holy life.

Ajamil, the wicked Brahman, had a son by name of Narayan. As Ajamil was dying, and in terror of that thought he called out to his son Narayan. Narayan, being a name of God, the angels of God rushed down to take him to Heaven. They met the angels of Yama, who were about to take him to Hell. God's angels, however, snatched him away to Heaven, but as a purified and God-loving soul.

A PRAYER OF NĀMDEV. No. 9

1661. 1. If her infant child falls into the fire,
Its tender-hearted mother rushes to its help.

2. So do Thou rush to my need.
I am Thy marked slave.

3. The mother bird is close by to uphold
Her chicks, lest they fall to the ground.

4. At the cry of her young, hungry calf,
The mother cow lowing runs to its aid.

5. When a fire sweeps a forest,
The mother doe thinks of her kid.

6. Says Nāmā, "I look to Thee,
Just as the *chātak* bird looks longingly at the cloud."

A PRAYER OF NĀMDEV. No. 10

1680. 1. I know not how to worship Thee, or how to serve Thee,
I do not understand these acts, O God.

2. How am I to repeat Thy name! How am I to contemplate Thee!
My heart is not fixed, O God.

3. I am suffering acute distress, from lust and anger,
In my ignorance I have lost my senses.

4. Says Nāmā, "O my dear Vithābāi*
Come and dwell in my heart."

*As God is thought of as either Father or Mother, He is addressed as either Vithoba or Vithabai.

BHĀNUDĀS

Bhānudās was the great-grandfather of the distinguished saint Eknāth. His dates are very uncertain, but he is believed to have been born about 1448, and died 1513.

Regarding his great-grandfather, Eknāth remarks as follows, in his Eknāthi Bhāgavat, verses 31 and following, "Now I make my obeisance to Bhānudās, the father of my grandfather, and through whom our family line became fully loved of God."

The story of Bhānudās is told by Mahipati in his Bhaktavijaya* chapters 42 and 43. He was the son of a pious Brahman couple. One day, angry with his father, he ran away, and hid himself in a deserted temple, in which there was an image of the Sun. The Sun was pleased with the boy, and assuming human form, cared for him, supplying him with milk. This devotion to the Sun [Bhānu] gave him his name of servant of the Sun, Bhānudās.

Bhānudās was disinclined to engage in any worldly affairs. He desired the religious life. But because of the necessity to support his wife and children he was persuaded to become a peddler of cloth. He consented on condition that he adopt the system of fixed price, and that he tell the exact truth. His fellow merchants laughed at his honesty, but it worked to his advantage, and he gained the customers that the unscrupulous merchants

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*For a translation of Mahipati's account of Bhanudas see the Poet-saints of Maharashtra Series No. 1 "Bhanudas, a translation from the Bhaktavijaya, by Justin E. Abbott."

lost. Finally however, disgusted with his worldly life, and the envy it brought, he abandoned it, and gave himself wholly to the religious life. One of his great achievements was the bringing back of the image of Vitthal, that a king had taken away. In his attempt to bring it back he was wrongly accused, and was about to be cruelly impaled, when in answer to prayer the sharp stake broke out into branches, flowers and fruit.

There are verses that bear the name of Bhānudās. Not many are, however, in the form of prayer. A few of these are here translated.

PRAYERS OF BHĀNUDĀS. No. 1

(*For text see Avate's edition of* 1924)

60 1. My heart is fickle. I cannot restrain it.
It suffers from lustful thoughts.

2. The power of wrong thinking has become great in me.
The six enemies of the soul rush upon me from every side.

3. The power of Right-thinking having weakened,
I have lost heart for the doing of good deeds.

4. Thou, who holdest the string that moves the heart,
Have mercy on Bhānudās, O Hari.

PRAYERS OF BHĀNUDĀS. No. 2

61. 1. That I should go to Hell, O Paṇdharināth!
Is that the intention of Thy mind?

2. Unjust and lowly, I fall on Thy lap.
Somehow carry me safely.

3. Hear my request, I who am helpless,
But I, Bhānudās, shall continue to sing Thy praise.

PRAYERS OF BHĀNUDĀS. No. 3

67. 1. I am a sinner, therefore, I have come to Thee as a suppliant,
And they say, "Thou art the Protector of the helpless."

2. Be careful of that reputation, O Infinite One!
And do not send back Thy servant unhelped.

3. It has been noised about in the world that I am Thy servant,
And they call Thee, the Protector of the helpless.

4. Says Bhānudās, "Be careful of that epithet,
Thy reputation is that of the Purifier-of-the-Sinner."

PRAYERS OF BHĀNUDĀS. No. 4

70. 1. O Shri Rām, Purifier-of-the-Sinner,
Save me, who am lowly in heart, and unworthy.

2. The fame of Thy generosity has spread in all the three worlds,
The Vedas also praise Thy glory,
Fulfil my longing in Thy generosity.

PRAYERS OF BHĀNUDĀS. No. 5

72. 1. O Pāṇduraṅg, Purifier-of-the-sinner,
I have one request to make of Thee.

2. The repeating of Thy name, and association with Thy saints,
Is the desire I ask Thee to grant me in all my rebirths.

3. In any caste whatever, in any family,
Give me birth, O dear God;

4. But says Bhānudās, "I want no other occupation
Except that of repeating Thy name day and night."

EKNĀTH

Among the five most noted of the poet-saints of Mahārāshtra, Dnyānadev, Nāmdev, Eknāth, Tukārām and Rāmdās, the first, Dnyānadev, led the way in introducing to the common people a Marathi translation of the Bhagavadgitā, making that Sanskrit work understandable by all. Critics continue the controversy over the century in which Nāmdev lived, but the verses in his name centre around devotion to God. Eknāth was a Sanskrit scholar, a philosopher, and his commentary on the eleventh chapter of the Bhāgavata Purāṇ has made him a leader in philosophy and ethics. Tukārām is the loved popular singer in the Marathi tongue, and Rāmdās, the author of the Dāsbodh, the saint whose moral teachings have profoundly affected the people of Mahārāshtra.

Eknāth, the third in the list, was born in Pratishthāna, the modern Paithaṇ, on the Godāvari river, called also the Gaṅgā. He was born, as generally believed, in 1548, and died in 1600*. His mind early turned to the religious life. He is said to have heard a voice from Heaven, telling him to go to Devgiri [modern Daulatabād], where he would find a *Guru* to lead him into the truth. He left without informing his grandparents, and they long mourned his mysterious disappearance. He was the most conscientious of disciples to his *guru*, Janārddan, and obeyed him implicitly. He was sent on a pilgrimage, and when returning was recognized by his

*As calculated by Nana Gadre of Wai Eknath was born on Thursday, 5th March 1534, and died on Sunday, 24th February 1600.

grandparents. They had already obtained a letter from Janārdan to Eknāth to end his pilgrimage there, and care for his grandparents. He obeyed, and in Paithaṇ he lived the life of a saint, holding up a standard of morals and worship that has made him Mahārāshtra's greatest saint.

The oldest known account of him is by a certain Keshav Svāmi, and Mahipati following him has given a short account of him in his Bhaktavijaya, Chapters 44 and 46, and another fuller account in his Bhaktalilāmrita, Chapters 13 to 24. A translation of the Bhaktalilāmrita account is given in No. 2 of the Poet-Saints of Mahārāshtra series.*

The writings of Eknāth being philosophical or ethical, do not fall into the class of the devotional. There is, however, a collection of verses, known as Eknāthāche Abhang, that contains a few that are in the form of prayers. Some of these I have here translated as specimens of his prayers, though with some suspicion that they might be the work of another author, although in this suspicion I have not, I think, the support of Mahārāshtra scholars of Marathi.

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*The Poet-Saints of Maharashtra No. 2. A translation from the Bhaktalilamrita, by Justin E. Abbott, 1926.

PRAYERS OF EKNATH. No. 1.

(*Avate's Edition* 1924 *of Eknāthāche Abhang*)

1908. 1. Hasten, hasten, O Rām, Lover of Thy ***bhaktas,***
Through lustful desires I am entangled in worldly things.

2. In my youth, through pride, I became stiff in my conceit.
Sensual things, especially love of wealth, flourished in me, like twigs on a tree.

3. While enjoying sensual things, I ministered to my body,
But I did not remember my true good, and I neglected to think of Thee.

4. But now I am forsaken by these sensual things, and therefore have come as a suppliant to Thee.
At Thy feet, I, Ekā Janārdan, humbly place myself.

1909. 1. Hasten O Nārāyaṇ, to destroy my pain,

2. I am in distress in this worldly existence, and so I have come to Thee as a suppliant.

3. Who but Thee can deliver me, O Infinite One!

4. Thou alone art Mother and Father, and the one to destroy the afflictions of this life.

5. Ekā Janārdan holds Thy feet in his heart.

1910. 1. Hasten, Hasten, O Shri Hari, Keep from me this destructive fire of worldly existence.

2. Thou art the refuge of those who are in difficulties.
O hasten, O come, Thou my Keshava.

3. Thou art merciful to the humble in heart,
Care for me as for Thine own.

4. Thou makest Thyself as it were the slave of Thy *bhaktas,*
So at any rate the Vedas say.

5. But in me, Ekā Janārdan, eight thousand voices proclaim it.

1911. 1. Whom have I beside Thee, O God?
Hasten to my help, O Lord of the Yādavas [Krishṇa], My Mother and Father.

2. I have fallen into the deep whirling pool of worldly things.
Who aside from Thee can give me peace of heart?

3. I am caught in the succession of births and deaths.
Deliver me, O The All, The Giver, My Mother and Father.

4. Hasten quickly to Ekā Janārdan's help,
And when Thou hast come, dwell in my heart.

PRAYER OF EKNATH. No. 2.

1915. 1. O Merciful One, Purifier-of-the-Sinner,
Give attention to my words.

2. I am lowly, poor, the lowest of the low.
Therefore, it is that I have come to Thee.

3. Freeing me from my distresses, O God,
Make me to serve Thee with all my heart.

4. This is my, Ekā Janārdan's, fixed thought,
And I have no secret to keep from Thee.

1916. 1. Thy fame is in the Three worlds,
That Thou hast saved innumerable sinners.

2. It is because my heart has already believed this,
That I cling tightly to Thy feet.

3. I, Ekā Janārdan, am Thy darling child,
So now take care of me.

PRAYER OF EKNATH. No. 3.

1928. 1. I am a great sinner, O Cloud-of-mercy!
Take care of me, one lowly in heart.

2. Again and again, moment after moment.
I place my head at Thy feet.

3. I will use my body for a wave offering
over Thy feet.

4. I, Ekā Janārdan, am Thy servant.
Do not disappoint me.

PRAYER OF EKNATH. No. 4.

1936. 1. Thou art the Protector-of-the-helpless, Merciful-one-to-the-lowly-in-heart.

2. There is no God like Thee in the Three worlds.
Therefore, do Thou care for me.
Therefore, I fling myself at Thy feet.

3. O my Father, Janārdan, have compassion on me as Thy gift.
Care also for Thy promise.

4. Grant that I, Ekā Janārdan, may meet with Thee, O God,
And with reverence may I embrace the feet of Thy saints.

PRAYER OF EKNĀTH. No. 5.

1945. 1. I am needy, Thou art the Protector-of-the needy.
This is Thy reputation in all the Three worlds.

2. I am a sinner. Thou art the Purifier.
This is Thy appropriate name.

3. I am without a protector. Thou art my advocate.
Such is Thy noble title.

4. I am a lowly one, and Thou the lover of the lowly.
So indeed I have heard it said.

5. So do not hold Thyself separate from me.
O Merciful one, O Protector of the lowly.

6. Ekā Janārdan comes as a suppliant
And this he has been doing from the past.

PRAYER OF EKNĀTH. NO. 6.

1969. 1. This only I request of Thee, O God,
The service of saints by day and by night.

2. Give it to me to live at Pandhari,
And to sing aloud Thy praise.

3. May Thy name be ever on my lips,
I want nothing besides this.

4. Ekā Janārdan says, "To consider oneself the servant of Hari, is to have every wish fulfilled. To call himself such is to supply every want."

1970. 1. O God, may my heart cling to Thy feet.
Let it not fall into the evils of this worldly existence.

2. May I constantly repeat Thy names, and have communion with saints.
And, O God, I want not vain imagination.

3. May my feet be in pilgrimages at sacred places,
And the name of Rāma on my lips.
Help me to carry out this my resolve.

4. I have no other request whatever,
To Ekā, suppliant of Janārdan [God], give the spirit of hearty service.

PRAYER OF EKNĀTH No. 7.

1984. 1. I, a lowly one, am the recipient of Thy mercy,
O God [Janārdan], care tenderly for me.

2. I am Thy slave in body, mind and speech.
May the waves of Thy mercy reach me, O God.

3. Thou art never neglectful of those who come to Thee.
Such has been Thy reputation from the past.

4. On me, Ekā Janārdan,
Shower the stream of Thy mercy, O Lord-of-the-World.

TUKĀRĀM

On account of the high esteem in which the saint and poet Tukārām is held in the Maratha country, and indeed in all India, much has been written in regard to him. His verses, called *abhangs,* have been translated into English by Frazer and Marathe, and a Life of Tukārām was published by Rev. J. F. Edwards in 1922. In Marathi many Tukārām-charitras [histories] have appeared.

The year 1608 is generally accepted as the date of his birth, and 1649 as the date of his ascension to Heaven in a chariot of light [*Vimān*] which had been sent for him. Indian literature has many illustrations of such ascensions, for such as seemed to deserve it, either because of their pious lives, or because, like Ajāmil, their conversion from an evil life to a good life was so marked. To describe Tukārām's death as an ascension in a chariot-of-light is an Indian poet's beautiful way of expressing the reverence and esteem, felt for a saint whose saintly life far outshone that of other men.

Tukārām's father was a petty trader in the village of Dehu, fifteen miles west of the city of Poona. He had three sons, of whom the eldest became a *sannyāsi,* leaving Tukārām, the second son, to follow in his father's footsteps as a petty merchant. Tukārām began his commercial life prosperously, but misfortunes soon followed. He lost his parents. His business failed to thrive, and he became bankrupt. His father had married him twice, so he had the handicap of two wives to support, and during a famine

the elder wife is said to have starved to death. All these misfortunes turned Tukārām's mind away from worldly affairs, and though for a time he kept up his trading, his heart was not in it, and finally he gave it up for good and all. From thenceforth the life he loved was to have a *vīṇā* in his hand and to sing the praise of Vithobā, Lord-of-Paṇdhari, who, to Tukārām, represented God, living among men, their friend and saviour.

Tukārām's *abhangs*, as his verses are called, cover a variety of subjects, sometimes didactic, sometimes exhortatory, but they are largely the words of praise to, or about God, under the name of Vitthal, Vithobā or Pāṇdurańg.

That miraculous events are introduced into the life of Tukārām should surprise no one acquainted with Marathi literature. They have seemed to Maratha poets an essential to men of special piety, and such stories have grown up around them as naturally as leaves grow on a tree. They may or may not represent some kernel of fact, but they do represent what is of greater value, the esteem and reverence given to men who have seemed to have lived nearest to God.

Our knowledge of Tukārām comes to a certain extent first hand in those verses of his that tell of his own life and experiences. But the many stories, illustrating his life, come almost entirely from the poetic works of Mahipati, from his Bhaktavijaya, chapters 48 to 52, and Bhaktalilāmrita, chapters 25 to 40. Where Mahipati obtained these stories he does not tell us. The Story-teller

needs no introduction, however, to any one familiar with the inner life of India. Given a characteristic of a saint, an illustrative story is the Story-teller's natural breath, and Mahipati could have had no difficulty in gathering together stories that centred around so distinguished a saint. We have already remarked that his ascension into Heaven from a deep pool in the sacred Indrāyaṇi river, that flows by Dehu, in a chariot-of-light [*Vimān*] sent expressly for him from Heaven, is the Indian poet's beautiful way of expressing the death of a saint, honoured of men, and believed to be loved of God.

Tukārām's influence in the Maratha country has been great. His *abhangs* are very popular, and the crowds of tens of thousands that gather yearly at Dehu, and the great gatherings of pilgrims marching to Paṇdharpur, singing Tukārām's name, all point to the deep hold he has on the Maratha heart.

The translation of a few of his prayers here given are meant only as illustrations of his deep feelings, as he views himself in the presence of God.

Note. The next number in the series of Poet-saints of Maharashtra, will be a translation by Justin E. Abbott of Mahipati's Bhaktalilamrita, chapters 25 to 40, containing the Life of Tukaram.

PRAYER OF TUKĀRĀM. No. I.

(Avate's Edition, Tukārāmache Abhang, 1924)

3960. 1. I am helpless and a transgressor, I have not done my duty, and I am dull of mind. I have not remembered Thee in repeating Thy names, O Ocean-of-Mercy, O my Father and Mother.

2. I have not listened to, nor sung (Thy praises). I have been ashamed of Thee, and have thrown away what was for my good. I have not enjoyed the Purāṇs. When the saints were assembled together I grossly insulted them.*

3. I, neither myself, nor through others, showed kindness. I have felt no compassion for the suffering. I have engaged in a trade I ought not to have done, in order to carry the burden of my family.

4. I have not made a pilgrimage to sacred places, being careful to protect my body, my hands and feet. I have not served the saints, I have not given of my means, I have not watched the worship of Thy images.

*These confessions of wrong doing must not be taken too literally or indicating Tukaram's character. They may be the words of one very sensitive to wrong doing, or he may be speaking as the mouthpiece of humanity.

5. I have associated with those I should not associate with. I have done many unjust deeds, and used many unlawful means. I know not what to do for my own good. I should not talk of it, and I should not think of it.

6. "I am my own destroyer. I am my own enemy, my own bitter foe. But Thou art an Ocean-of-Mercy. Take me safely to the other side (of this ocean of existence)," says Tukā [Tukārām].

A PRAYER OF TUKĀRĀM No. 2

(*Avate's Edition,* 1924)

3967. 1. Thou art the giver of help to the helpless. Thou art the destroyer of the sorrows and the sinful temptations of the heart. I have now come to Thee as a suppliant. Save me, O merciful One, My Mother and Father.

2. In the company of Thy saints give me the privilege of serving their feet, so that I may not forget Thee. This is the longing of my life. Fulfil this desire of my heart, O God!

3. Give me trust and love of Thee. Give me the love of singing the praise of Thy goodness and Thy name. Free me from the clutches of hindrances, and listen to this my plea.

4. I have nothing more to ask of Thee, such as happiness, property, royalty and wealth. This will not place a burden on Thee, except that of the worship (I give Thee), O my Mother and Father.

5. Joining palm to palm (in prayer) I place my head at Thy feet. Tukārām is pleading, O Paṇdharināth. Inspire me with mirth and delight in Thy glorious exploits. Fulfil the longing of my heart, O my Mother and Father.

A PRAYER OF TUKĀRĀM No. 3

(*Avate's Edition*, 1924)

18. 1. O God, Supreme God, Life of the three-worlds, listen to my prayer, O Keshava.

2. Give me some art and love, whereby my voice may sing the praise of Thy goodness and Thy Name.

3. My life is with Thee. Do what seems right to Thee, and give me in accordance with it.

4. For me, who has come as a suppliant, Thou alone art the protector. Thou art an ocean-of-mercy.

5. Through the power of Thy Name the ocean becomes a path for the feet. Through it, distressing results of my *karma*, are burnt to nothing.

6. Thy constant thought is the excellent fruit to taste which prevents the experience of re-birth.

7. If we use those names of Rām, Krishṇa, Nārāyaṇ, there will be no longer the bondage to this worldly existence.

8. What is this worldly existence but mere straw. The fire (of Thy Name) can devour it in a moment.

9. In a moment's time it can burn up the heap of sins. It can raise the despicable to such a status that he becomes the object of worship even to the holiest.

10. Thyself make true Thy reputation of Saviour-of-the-Sinner, Protector-of-the-helpless.

11. O Protector of the helpless, O Lord of the Gopis, fulfil the longings of my heart.

12. Says Tukārām, "Whatever longings of the heart Thy servant holds, be Thou the satisfier."

A PRAYER OF TUKĀRĀM No. 4

(*Avate's Edition*, 1924)

1167. 1. Thou, O God, art my Mother, Father, my Wealth, my Relatives, my All. Thou art the one who works my good, O God.

2. Thou alone art my God, Thou alone art my life. Thou alone art my heart's trust, O Pāṇduraṅg.

3. Thou alone art my conduct and my thought. Thou alone art the one who helps me bear all my burdens.

4. Thou art my authority in all the experiences of my soul. So I solemnly affirm.

5. Says Tukārām, "I have sold myself to Thee, life, and all my soul's experiences. Use such remedies as may suggest themselves to Thee."

A PRAYER OF TUKARAM. No. 5.

(*Avate's Edition*, 1924.)

1367. 1. Listen, O Pāṇdurańg, to a word of mine. I have become Thy servant, Thy slave.

2. Save me in the way that seems wise to Thee. My own thoughts for the future have come to their limit.

3. Hypocrisy and pride are seeking to destroy that which I have achieved.

4. I am one intellectually weak, and of a low caste. Still conceit seeks to dwell in my heart.

5. Says Tukārām, "These will harm me, without a moment's delay, therefore, save me, O God."

RĀMDĀS

The life of Rāmdās covers a period of much distress among the people of Mahārāshtra. The Muhammadans were in power, and Aurangzeb and his subordinate chiefs ruthlessly handled the Maratha people, and took delight in destroying Hindu temples, and defiling their images. But the period also covers the rise to power of the great Maratha hero, Shivāji, who finally freed Mahārāshtra from the Muhammadan yoke, and spread his own power far and wide.

Rāmdās and the popular poet, Tukārām, were born the same year, in 1608. One tradition relates that before they were a year old they were taken to Paithaṇ to be blessed by that great saint Eknāth, then an old man, and at the end of his life.

Rāmdās was born in the little village of Jamb, on the Godāvari river. Tradition has much to say of the events leading to it. Rāmdās developed into one of the liveliest of boys. His love of nature showed itself early. He loved to climb trees, to wander in the forest, swim in the streams, and so monkey-like were his wild pranks that it was not strange that he was declared to be an *avatār* of the Monkey God, Hanumān. When twelve years of age, yielding to the pressure brought on him by his mother, he consented to be married. A suitable bride was found. Wedding guests arrived, and all were excitedly happy, except Rāmdās. He was seated by the bride, with the curtain between him and her. The priests

wree chanting the Vedic *mantras,* and all were ready to throw on them the rice that meant blessing and prosperity. Now came the solemn moment of the irrevocable marriage tie. "Sāvadhānam, Sāvadhānam," gravely intoned the priest, "Take heed! Take heed!". "What do you mean by Sāvadhānam," cried the boy. "It means," said the priest, "you are entering the life of bondage in its domestic ties." Rāmdās sprang to his feet, and with the fleetness of a deer plunged into the neighbouring forest. The wedding guests joined in the pursuit, but Rāmdās had swum the river, and disappeared where none could find him. The wedding guests were not to be disappointed however, for another bridegroom was found for the bride, and the marriage festivities were brought to a happy ending.

Rāmdās became a *sannyāsi.* He visited all the sacred places. He finally made his permanent abode in the region between Satara and Kolhapur, in the southern part of Mahārāshtra. He emphasized the Rām cult, causing shrines and temples to be built and images of Rām and Hanumān to be installed in many localities. . In connection with these temples he developed a system of religious houses, called *Maths,* where his disciples studied his books, and taught their contents to others. Rāmdās never married. He loved the wandering life, and loved Nature. The mountainous character of the region gave him abundant opportunity to revel in its rugged beauty. Mahābaleshwar, Pratāpgaḍ, among the mountains, the Koina and other valleys, appealed to his love of the beautiful. The forests were infested with tigers and other wild

beasts, but Rāmdās was not afraid of them. He often withdrew to mountain caves for study and contemplation.

The relation of Rāmdās to the King Shivāji is a debatable question. A history of Shivāji, written but 16 years after Shivāji's death, does not even mention Rāmdās. But from Mahipati's account one would be led to believe that Shivāji did little else but spend his time in paying reverence to his *guru* Rāmdās.

Rāmdās spent his last days on the top of Mount Parali, in a house built for him by Shivāji, and adjoining a temple devoted to Rām. There are traditions that describe in detail the last solemn moments of his useful life. Many relics of his are shown by the priests that minister in the temple and occupy the house where his last days were spent.

Rāmdās is best known by his work called the Dāsbodh, but his poetic compositions include many smaller works. He left a large body of disciples, both men and women, scattered over the Maratha country, and that discipleship has continued even to the present day, its members being known as Rāmdāsis.

While Rāmdās emphasized man's relation to God, he was more especially a preacher of morals, and his influence during his lifetime and since has meant much to the people of Mahārāshtra.

A PRAYER OF RĀMDĀS. No. I.

Chorus.—Run to my help, Dear Rām. To what extremity art Thou willing to see me suffer?

1. Death is attacking me. How is it that compassion does not arise in Thee?
I shall look on Thee to my heart's content.
And I shall wipe Thy feet with the hair of my head;
My eyes are weary, waiting for Thee, dear Lord, When wilt Thou come?

Chorus.—Run to my help, Dear Rām. To what extremity art Thou willing to see me suffer?

2. Through self-conceit I have become stiff with pride.
I am even not ashamed to roll in the filthy mud of sensual desires.
But, dear Lord, disgust for such things is arising in me.

Chorus.—Run to my help, Dear Rām. To what extremity art Thou willing to see me suffer?

3. Sitting on the shoulder of Māruti, come quickly, O Rāghava, Royal physician. In mercy give me the remedy.
And place Thy lotus hand of compassion on my head.

Chorus.—Run to my help, Dear Rām. To what extremity art Thou willing to see me suffer?

4. In this my earthly existence, I, Rāmdās, am suffering intense distress.
Art Thou watching it as an amusement, O Husband-of-Jānaki?
Merciful One, Brother of the lowly, Lover-of-Thy-*bhaktas.*

Chorus.—Run to my help, Dear Rām. To what extremity art Thou willing to see me suffer?
(Kāvyasangraha, No. 13, Pada 280)

A PRAYER OF RAMDAS. No. 2

Chorus.—I am without a protector, I am amongst the low, the miserable and the poor. I do not know at all how to worship Thee.

I look around in this world but I see no one to help me aside from Thee.

1. I lack wisdom, I know not how to think of Thee,
My mind will not turn to the right, O God!
I am ignorant, and powerless. This is what I have laid up from a former birth.

Chorus.—I am without a protector, I am amongst the low, the miserable and the poor. I do not know at all how to worship Thee.

I look around in this world but I see no one to help me aside from Thee.

2. I lack power of will, and power of thought. Peace of mind fails to dwell in me.
   Says Rāmdās "O Compassionate One! Such am I, sick at heart in this earthly life."

Chorus.—I am without a protector, I am amongst the low, the miserable and the poor. I do not know at all how to worship Thee.

I look around in this world but I see no one to help me aside from Thee.
(Kāvyasangraha No. 13, Pada 281)

A PRAYER OF RAMDAS. No. 3.

Chorus.—I have spent my life in vain, so feel I, O God!

I have rendered Thee no service in return for Thy love.

1. My inner wish has been the gratification of my organs of sense. My great wish has been for money and honor .
   Thus I have given Thee a hypocritical devotion. How can I expect any return of favor at Thy hands for my hypocritical devotion?

Chorus.—I have spent my life in vain, so feel I, O God!

I have rendered Thee no service in return for Thy love.

2. I am ashamed to even call myself Thy servant [Dās]*
Still I cling to Thee for refuge, O Pāṇdurang, my God.

Chorus.—I have spent my life in vain, so feel I, O God!
I have rendered Thee no service in return for Thy love

(Kāvyasangraha No. 13, Page 139, Pada 321)

A PRAYER OF RAMDAS. No. 4.

KARUNASHTAKA.

A Plea for Mercy

I. 1. Dear Rām! day after day I am in the heat of remorse.
O Thou, supremely merciful to the lowly, dispel my temptations.
I cannot hold in restraint this fickle heart of mine.
Without Thy help I am growing weary. Run, run now to my help.

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*Maratha poets very early adopted the habit of introducing their names in the concluding verses of their poems. Ramdas either uses his whole name, Ramdas, servant of Ram, or simply Das. In this line he plays on the meaning of his name.

2. All my life, O Rām, has passed without due worship of Thee.
In vain did I covet the wealth of my relatives and others;
O Rām,* Make my heart thine own.
Casting aside all other, may I, with trust, cling to Thee.

3. Pleasure that is born of sensual desires can never be joy.
Without Thee, O Rām, everything is revolting.
O Chief of the Raghu line, do for me what is for my good.
Drive my sins far away, and give me Thine own divine form.

4. O Rām, my body, mind, and property is but Thy form.
So without Thee all conditions of life seem a burden.
I would not have my heart a roving one.
I have the strong desire for acts of continual worship.

5. Attempt as I may to destroy my heart's fickleness, I cannot destroy it.
Attempt as I may to break away from all family affection, I cannot break away.

*There are many names and epithets by which Ram is known, such as Raghava, Raghupati, and others. As this is a translation it will be less confusing to the general reader to use the one name of Ram, rather than names with which he may not be familiar.

And again and again this determination of my heart is lost.
Therefore, it is that with humble voice I plead for Thy mercy.

6. In my millions and millions of rebirths my heart is ever on fire.
O Rām, pour down on me the flood of Thy compassion.
Give peace to my troubled heart, O Rām, Ocean-of-mercy.
Destroy my connection with the six enemies of the soul.*

7. Who aside from Thee can know how to show me mercy?
Wearied and wearied in heart, I have been waiting for Thee.
Leap to my aid. Hasten O Lion.
The fox of sensual desires is dragging me away, afar from Thee.

8. Thou Rām, beautiful in person, art my all-powerful Father.
Therefore, my heart greatly longs for Thee.
Waiting for Thee I count the days on my fingers. My heart leaps to my throat.
The moment I meet Thee accidentally I shall give Thee a tight embrace.

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*The six enemies of the soul are, Lust, Anger, Covetousness, Inordinate affection, Pride and Envy.

9. What does an infant know of the love of its mother and father?
What can a calf know of its mother's love, when driven away before tasting its mother's milk.
The *chātak* bird looks with longing for the drops of rain from the cloud.
The *chakor* bird, living on the earth, looks (with longing) to the moon.

10. It is so with me without Thee, O dear Rām.
In time of distress, all will leave me, and give up affection;
Thou art the dear friend of all men. There is no other Lord.
And I reject with disgust every sensual desire, as I would reject vomit.

11. What delight can there be in family, friends or property?
My heart finds no rest anywhere except in Rām.
Our dear and near ones take away our life, leave the body and taking all our property go away;
And cause us rebirths.

12. All men are worldly, dragged by fortune; how can I call them my dear ones? As long as one is in a flourishing condition, everything goes on well, it is true. But in times of distress, all crowds of relatives and friends leave one. O Rām, Giver-of-Happiness, free me at the time of death.

13. While crying for joy, sorrow has come to my lot.
Thoughts of worship have gone. My heart has grown evil, O Rām.
My wandering mind, knows not what is for its good, and it will not be restrained.
This body of mine is very obstinate, and I am unable to throw off the consciousness of the body.

14. But now I have found indifference to worldly things in Supreme Rām.
In Rām, the place of rest for all mankind.
Continually may my mind be filled with the form of Rām.
O chief of the Raghu race, make me Thine own.

15. Fishes, though living in the water do not know the water.
So though continually beside Thee, I have missed seeing Thee, O Thou Mass-of-goodness.
Thou whom neither the Serpent, nor the *Vedas* have been able to describe.
Thou who dwellest in every place, give me a meeting with Thee.

Victory, Victory to Rām Almighty!

II. 1. Innumerable saints have lived and died.
They gave themselves much suffering in order to gain the means of salvation.

But I have not been a doer of deeds. I have
been a burden to the earth.
I, Thy servant, have lived a life of no value.

2. Many of Thy servants gave themselves to austerities, or wandered to sacred places.
Some lived in the caves of the mountains,
where they met no human being.
Listening to their mode of life I am overcome with great wonder.
But I, Thy servant, have lived a life of no value.

3. Thou didst always meet with those loved ones.
By seeing Thee, by touching Thee, they became a mass of goodness.
But I, intoxicated by pride, and by a knowledge consisting of mere words, am lost.
I, Thy servant, have lived a life of no value.

4. Many servants of Thy love have been born,
Innumerable in number they sang Thy praises
and then passed away.
I am amazed at their great and noble courage,
But I, Thy servant, have lived a life of no value.

5. As I have looked upon gilded temples,
Upon wonderful works of art, upon dramatic skill,
But seeing their way of worship, I have become greatly depressed in spirit.
I, Thy servant, have lived a life of no value.

6. Some for Thy sake gave up their lives.
And I have experienced the result of association with them.
But the moment I suffered bodily pain, I ran away with speed.
I, Thy servant, have lived a life of no value.

7. How many perfect Yogis there have been!
How many perfect in good deeds!
How many religious institutions there have been; how many have fed the poor!
But I am filled with remorse, distress, and pain.
I, Thy servant, have lived a life of no value.

8. By continually leaving Rām, I have become one overcome with desires.
Almighty One, I, Thy servant, am of no use.
My heart is very selfishly inclined. I cannot hold it in restraint. It gives me great distress.
I, Thy servant, have lived a life of no value.
Victory, Victory to Rām Almighty!

III. 1. I lack entirely the spirit of worship, of meditation on Thee, and true knowledge.
I lack love of Thee, O Rām, and I lack rest of heart.
Such am I, Thy servant, humble and ignorant.
But Thou, Almighty One, art carrying my burden among men.

2. O Rām, Cut off from me who am a lowly one,
That consciousness of self derived from previous births,
Among men they say of me, "He is the servant of Rām"
But in my heart I see not a particle of that spirit of service.

3. O Rām, Take Thy lowly one by the hand.
Cut off my consciousness of self and save me.
Make me good, who has no goodness.
Do Thou, Almighty one, take me across this ocean of worldly existence (to save me).

4. How great a burden shall I impose on Rām?
Will He not get wearied with me?
Yet the Protector-of-the-lowly will run to my help when in distress.
And through him this body of mine will have peace.

5. What a Rām I have, Giver of salvation!
Through Him all my concern has vanished.
What can I render to Him, Almighty One, in return?
I must (at least) praise Him with my lips for ever and ever.

6. When that which I, in my lowliness lack, is noticed, who must bear the shame?
For I, being Thy servant, amongst men look wretched.
Thou dost stand at my head (as my protector), O Rām, All Powerful One.
I, Thy servant, am ever quick to wrath.
Victory, Victory to Rām Almighty!

IV. 1. May I have the spirit of indifference to worldly things,
And serve Thee with the utmost reverence.
And ever love Thee, as I sing of Thy goodness.
O Rām, this is all I ask of Thee now.

2. May I see Thy real form with my eyes,
As I sing of Thy goodness, may it delight my heart.
As I walk the path of worship [*bhakti*] may delight in it arise.
O Rām, this is all I ask of Thee now.

3. I ask that in my heart there may be the spirit of worship [*bhakti*],
This in compassion Rām must give me.
And may He dwell in me as I repeat His Name.
O Rām, this is all I ask of Thee now.

4. May my union with Thee be for ever and ever.
In Thy service may my body be spent.
Do not neglect me, God of goodness, Infinite One.
O Rām, this is all I ask of Thee now.

5. I want not wealth, nor wife, nor rebirths,
I want not in me the pride of knowledge.
By the path of worship [*bhakti*] lead me to a life of goodness.
O Rām, this is all I ask of Thee now.

6. I am suffering from the heat of this worldly existence. Give me the shade of Thy love.
In the ocean of Thy compassion may I lose all anxiety.
Deliver me from my distresses, O Almighty One.
O Rām, this is all I ask of Thee now.

7. May there be no lustful passions in my heart. May evil thoughts, and wicked desires be driven from me.
I want not doubts. Cut off the pains of this worldly existence.
O Rām, this is all I ask of Thee now.

8. I know not what to ask before the Almighty One.
Despondency has settled down on my heart, and will not be shaken off.
Drive away all my anxiety so that my doubts be destroyed.
O Rām, this is all I ask of Thee now.

9. For the sake of Thy reputation (as a deliverer) hold me, Thy humble servant, by the hand.
Thy servant requests Thee to deliver him;
If leaving me Thou goest away, Thy reputation will be lost.
O Rām, this is all I ask of Thee now.
Victory, Victory to Rām Almighty!

V. 1. I have no skill of mind, no power of thought,
no wisdom, or strength of reason.
I am Thy ignorant *bhakta*, give me an understanding heart, O Rām.

2. I know not how to talk or act. I do not understand my duties.
I am greatly troubled in my relations with men. Give me an understanding heart, O Rām.

3. I am Thy ignorant one, but in great distress.
I look for happiness, but I find none. Give me an understanding heart, O Rām.

4. I know not how to write nicely, and when reading, I constantly make mistakes.
And I know not how to tell its meaning. Give me an understanding heart, O Rām.

5. I know not how to value opportunities and occasions, I am not farsighted.
I know not how to preserve friendships. Give me an understanding heart, O Rām.

6. My worldly affairs do not run smoothly. In my heart I feel a sense of sorrow.
I do not realize the supreme-spiritual-riches. Give me an understanding heart, O Rām.

7. I feel very depressed in heart. To whom can I now go?
Thou, O God, art the lover of Thy *bhaktas*,
Give me an understanding heart, O Rām.

8. I call myself Thine in body, speech and feelings of the heart.
It is Thou who hast to be ashamed of me.
Give me an understanding heart, O Rām.

9. Thou didst free millions of gods, and by Thy power didst relieve the earth of its burden.
Thou art the mighty refuge of Thy *bhaktas*.
Give me an understanding heart, O Rām

10. Thou hast many *bhaktas;* so who cares for me (an insignificant one):
It is Thy reputation (as a deliverer) that must first be preserved. Give me an understanding heart, O Rām.

11. I have heard much in Thy praise, that Thou art the purifier of the sinner, O Lord.
I am but a fool and a pauper. Give me an understanding heart, O Rām.

12. I feel a great hope. Merciful One, have mercy.
I have need of nothing else. Give me an understanding heart, O Rām.

13. Says Rāmdās, "My worldly existence depends on Thee. But I have doubts in my heart. Give me an understanding heart, O Rām."
Victory, Victory to Rām Almighty!

VI. 1. There is great comfort in association with saintly men,
But afterwards by separation from them there comes pain,
So I, moment by moment, feel a great weariness.
In my despondency I know not how to pass my time.

2. There can be beautiful houses, and many kinds of luxuries,
But who can know the inner feelings?
As remembrance brings them to the mind, the throat becomes choked with emotion.
In my despondency I know not how to pass my time.

3. I may force my mind, but it will not remain fixed where I place it.
Do what I may, I can find no comfort.
I have no courage, and from my eyes flows a constant stream of tears.
In my despondency I know not how to pass my time.

4. How can I describe the condition of my mind.
My heart desires to see Thee in Thy saguṇa form. To whom shall I tell of my desire?
My soul exceedingly yearns to meet Thee.
In my despondency I know not how to pass my time.

5. O dear Rām, in Thy mercy meet me.
Through separation from Thee my whole being is in distress.
I cannot free myself from worldly things amongst men.
In my despondency I know not how to pass my time.

6. Alas! What is this that Thou hast done, O Brahmadeva!
My sin of subjection to another has grown.
In comparing myself with the many, I fail in comparison.
In my despondency I know not how to pass my time.

7. May the Almighty One not have in his mind to reject me.
May there ever be kindly thought for His *bhaktas*.
Union with Thee I have been unable to have. How am I to acquire it?
In my despondency I know not how to pass my time.

8. May I serve Thee constantly and well,
And if I do not meet Thee may my body perish.
For then day after day my life will have been spent in vain.
In my despondency I know not how to pass my time.

9. What shall I worship? I am lower than the lowest, O God.
What shall I do? All this is from my former births.
What shall I say? I cannot go beyond the limits of my *karma*.
In my despondency I know not how to pass my time.

10. Says Rāmdās, "O Merciful One, I am looking for a place to dwell.
O Rām, O Protector of Thy *bhaktas*, O Protector of the World.
The great longing of my heart is to see Thee.
In my despondency I know not how to pass my time."

Victory, Victory to Rām Almighty!

VII. 1. In my despondency time passes, but it seems not to pass.
My great and lasting anxieties are not quieted.
The thought arises in my mind to leave all and go away.
What shall I do, and how shall I do it? O Rām.

2. As I talk with men, I feel a sense of disgust.
I have no happiness anywhere in my heart, and I cannot endure this.
But moment by moment may I hold Thy praise in my heart.
What shall I do, and how shall I do it? O Rām.

3. As I look deeply into my heart I feel confused,
Ambition seems to leave me and go away.
As I view my distress, I feel a wish to die.
What shall I do, and how shall I do it?
O Rām.

4. I possess various states of mind.
How can I describe these motions of my heart?
May I be enabled to restrain my heart by right-thinking.
What shall I do, and how shall I do it?
O Rām."

5. Says Rāmdās, "I have become very despondent, O Compassionate One.
I am living a useless worldly existence in vain.
But I am Thine, I plead with Thee with the feeling of love.
What shall I do, and how shall I do it?
O Rām."

Victory, Victory to Rām Almighty!

VIII. 1. Separation from Thee has brought me lively desires.
Union with my own body has given me much sorrow.
My ignorance and poverty of soul will not leave me.
O Rām, I cannot endure life without Thee.

2. How long can I endure the humiliating subordination to another?
I am very despondent in heart.
The lines written by Fate on my forehead cannot be changed.
O Rām, I cannot endure life without Thee.

3. I have hindrances. Pride holds me.
For want of right-thinking, I am greatly ensnared.
Separation from Thee, is not endurable even for a moment.
O Rām, I cannot endure life without Thee.

4. I have no peace. There is pride in my heart.
Through pride of family I have fallen into a stream (of evil).
What would have been for my good I have been unable to see it.
O Rām, I cannot endure life without Thee.

5. Through sensual men I have done what I am ashamed of.
In worldly living my life has been spent.
On occasions I have felt great anger. Peace of heart has not filled me.
O Rām, I cannot endure life without Thee.

6. Through connection with this worldly existence I have been greatly troubled, O Rām.
O Ocean-of-mercy free me.
By Thy look of compassion care for me, Thy lowly one.
O Rām, I cannot endure life without Thee.

7. Physical desires have become very strong.
I have lost even the name of Indifference-to-worldly-things.
I cannot feel disgust from sensual desires, how wonderful!
O Rām, I cannot endure life without Thee.

8. As I listen to the explanation of scriptures a good thought enters my mind;
But it soon passes away as the time of giving up the fruit arrives;
But what shall I do, O Rām, I am unable to do what I ought.
O Rām, I cannot endure life without Thee.

9. Victory, victory to Thee, Merciful One, Protector of the three worlds.
O Thou who can hold back the ocean of this worldly existence, save me this moment.
I cannot endure even a second of separation from my Lord.
O Rām, I cannot endure life without Thee.

10. Thou art the only One to supply the needs of us, helpless ones.
O Almighty One, free us from the anxieties of this earthly life.
I, Thy servant, can never let my heart forget Thee.
Without Thee, O Rām, I cannot endure life.
O Rām, I cannot endure life without Thee.

Victory, Victory to Rām Almighty!

DINKAR

Bhingār, a village a few miles east of Ahmednagar, is where the poet-saint, Dinkar, was born. The family surname was Muḷe, and they were the astrologers [*Joshis*] of the village. The dates of his birth and death are only approximately known. He was born about 1628, and died somewhere between 1694 and 1697.

From his early age, he was inclined to the religious life, and his parents, having brought about his marriage to two wives, his domestic anxieties increased his distress for the ordinary life of men, and leaving his family, wives and children, he sought refuge in the old temple at Vriddheshvar, a short distance from Tisgāv, a town about 30 miles east of Ahmednagar. Here he is said to have passed anxious days praying and waiting for some direct manifestation of God. A partial, and not wholly satisfactory manifestation came to him, in a dream. While he thus prayed and waited, the great Saint Rāmdās passed that way. He was pleased with Dinkar, and placing his hand on his head, and giving him the initiatory *mantra,* admitted him to his discipleship. The *Math* [Religious House] at Tisgāv was placed in his charge, and like all the *Maths* established by Rāmdās, it became for that vicinity a centre of religious teaching and a centre of learning, with its large collection of manuscripts, many of which have remained to this day.

Dinkar's chief literary work was the Anubhava-dinkar, on miscellaneous subjects of philosophy, ethics, social duties, philanthropy and the like. His *shloka, abhangs* and *ṭadas* [names of meters] are deeply religious. A few of

them are in the form of prayers. Some of them appear in the following translation.

It is to the research and labours of Mr. S. S. Dev of Dhulia that we are chiefly indebted for our knowledge of the lives and writings of the Rāmdāsis, the disciples of Rāmdās.

PRAYERS OF DINKAR No. 1.

Shloka 26.

1. I am Thy lowly one, poor and altogether sinful,
   Hold me responsible for all my sins.
   So that henceforth I may do so no more,
   Merciful-One!
   Forgive Thy Divākar* all his sins.

2. Thou who seest the inner desires, knowest every thing,
   Who aside from Thee is able to see all this?
   Such are Thy profound and wonderful deeds.
   Forgive Thy Divākar all his sins.

3. Thy deeds are unsearchable and unapproachable,
   But I am a man of low estate and ignorant.
   Yet O Lord, I behaved before Thee with great pride.
   Forgive Thy Divākar all his sins.

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*Din-kar, day-maker, means the sun. Diva-kar also means the same, and Dinkar, therefore, uses either name, Dinkar or Diva-kar.

4. I became blind through sensual desires, and sank in my fall,
Through the evils of illusion my heart has been confused,
And because of them I have become separated from Thy feet.
Forgive Thy Divākar all his sins.

5. My mind does not with reverence listen to those who preach.
I have fallen into the current of the river of anxiety.
And so I have lost my taste for hearing of my Lord's goodness, and wonderful deeds.
Forgive Thy Divākar all his sins.

6. No! No! I want no companionship with the world, O Rām,
For if one holds to the world, he loses his union with Thee,
And there are many such bonds with the world, O Merciful-One.
Forgive Thy Divākar all his sins.

7. He who is able to destroy the afflictions of this life through union with Him,
He, through union with whom one can experience divine likeness,
O Lord, I rejected with anger that union.
Forgive Thy Divākar all his sins.

8. I have been unable to understand the philosophy of life;
It has not been easy to restrain my pride and the stiffness of conceit.
Faith is not acceptable to my mind.
Forgive Thy Divākar all his sins.

9. Through all these ways I have sunk very low,
Through pride of family, O Lord, I have been arrogant.
And the way of Truth has not pleased me.
Forgive Thy Divākar all his sins.

10. I am a sinner, Thou, Almighty One, art the Purifier.
The needy have no other saviour but Thee.
All This Thou knowest through the workings of Thy soul.
Forgive Thy Divākar all his sins.

PRAYERS OF DINKAR No. 2.

Abhang 42.

1. Just as a soul longs to meet some loved one,
Just as a fish feels when it lies where there is no water,
So is my life when separated from Thee.
Hasten to my help, O Protector-of-the-needy.

2. As a wife loses courage in the absence of her husband,
As vegetation would be without a Spring time,
As the Chakor bird suffers pain when the moon does not shine,
So needy Dinkar feels when without his Lord.

PRAYERS OF DINKAR No. 3.

Abhang 251.

Chorus.—Save the needy, provide a helper,
Protect in time of distress, O Brother-of-the-needy.

1. Thou hast assumed the title, Brother-of-the-needy,
Then why dost Thou turn me away?

Chorus.—Save the needy, provide a helper
Protect in time of distress, O Brother-of-the-needy.

2. O dear God, do not listen to anyone's telling what is inconsistent with Thy promise; do not be tutored by others.

Chorus.—Save the needy, provide a helper,
Protect in time of distress, O Brother-of-the-needy.

3. O dear God, do not turn from me Thy needy one,
Says Dinker, "Care for me."

Chorus.—Save the needy, provide a helper,
Protect in time of distress, O Brother-of-the-needy.

PRAYERS OF DINKAR No. 4.

Pada 99.

Chorus.—Come to my help, O Rām, Come to my help, dear Rām.

1. Whether amongst men, or in forest wild, I have none but Thee,
I have no one in my heart or eye but Thee.

Chorus.—Come to my help, O Rām, Come to my help, dear Rām.

2. Thou art my relatives, my mother and father.
Thou alone art my heart and my wealth.

Chorus.—Come to my help, O Rām, Come to my help, dear Rām.

3. Aside from Thee I know no one,
Whom I at all recognize (as my helper).

Chorus.—Come to my help, O Rām, Come to my help, dear Rām.

4. In body, speech, and in the feelings of my heart,
I find everlasting happiness in Thy name.

Chorus.—Come to my help, O Rām, Come to my help, dear Rām.

5. Without Thy constant presence,
Where can Dinkar find a place of rest?

Chorus.—Come to my help, O Rām, Come to my help, dear Rām.

PRAYERS OF DINKAR No. 5.

Pada 128.

Chorus.—I am sinful, poor and needy,
I have come to Thee for help.
Look not to my faults or virtues,
Make me pure, O Rām.

1. I know not how to worship Thee.
I am dull of mind, O God.
Along the path of Thy commands,
I know not how to serve Thee.

Chorus.—I am sinful, poor and needy,
I have come to Thee for help.
Look not to my faults or virtues,
Make me pure, O Rām.

2. Thy name is Brother-of-the-needy.
So Thy worshippers proclaim Thee,
That is alone my plea,
And I shall make no other.

Chorus.—I am sinful, poor and needy,
I have come to Thee for help.
Look not to my faults or virtues,
Make me pure, O Rām.

3. Thou seest, Dinkar, is needy,
O Rām, Lover of the needy,
Do not let go my hand,
O Refuge of saints and *sādhus*.

Chorus.—I am sinful, poor and needy,
I have come to Thee for help.
Look not to my faults or virtues,
Make me pure, O Rām.

KESHAVA

Keshava, the author of the prayer here translated, lived in the town, called Bhāgānagar, in the Hyderabād State, and is the author of many verses in the pada meter. Very little is known of him. He is believed to have been a Maratha Brahman, and to have died about 1682. He is the author also of a work called Ekādashi Charitra. His tomb is pointed out in a field near the town in which he lived. There have been many poets by the name of Keshava, which has led to confusion in identification and in the determination of their dates.

PRAYERS OF KESHAVA No. 1.

Chorus.—O Protector-of-the-lowly, Brother-of-the-lowly! I come to Thee as a suppliant.

1. Through the desire of sensual things my mind
has wandered very far from Thee.
I have found my pleasures in my home, children,
and wife.*
But now O Hari, I cannot bear the pain that
accompanies them,
Therefore, I plead with Thee, O Husband-of-
Kamalā [Krishṇa].

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*Home, children, and wife, is a technical term including all the experiences of life.

Chorus.—O Protector-of-the-lowly, Brother-of-the-lowly! I come to Thee as a suppliant.

2. I know of no way of salvation in this ocean of a worldly life.
I have not entered into the assembly of the saints, nor rendered them service.
I have fallen into the sewer of lusts and appetites. Hasten, good Lord to draw me out.

Chorus.—O Protector-of-the-lowly, Brother-of-the-lowly! I come to Thee as a suppliant.

3. Teach me the way in which my heart may become pure.
Suggest to me teachings of the Vedas and Purāṇs.
Make me to render the nine forms of devotion,†
Says Keshava Chaitanya, "The honor will all belong to Thee, O Lord."

Chorus.—O Protector-of-the-lowly, Brother-of-the-lowly! I come to Thee as a suppliant.

(See Kāvyasangraha, No. 13, page 162, pada 403.)

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†The nine are, listening, praising, repeating God's names, worshipping His feet, gifts, glorifying God, service, love and the offering of oneself to God.

PRAYERS OF KESHAVA No. 2.

Chorus.—Thy form is hidden in my heart,
I can think of no one but Thee.

1. O Thou my Water-of-Life, Thou of dark complexion
I am for ever thinking of Thee.

Chorus.—Thy form is hidden in my heart,
I can think of no one but Thee.

2. In my contemplation, in my thoughts, in my imagination,
Thou alone art there.
In all created beings I see only Thee.

Chorus.—Thy form is hidden in my heart,
I can think of no one but Thee.

3. Says Keshava, "My beloved Lord Krishna,
Though I should lose my life for it, I shall never let go Thy feet."

Chorus.—Thy form is hidden in my heart,
I can think of no one but Thee.

(Kāvyasangraha, No. 13, page 173, pada 434)

KRISHṆADĀS

So many of the Maratha saints have assumed the name of Krishṇadās [servant or Krishṇa], that it is not certain which one is the author of the prayer here translated. The Marathi scholar, the late V. K. Oka identifies him with the Krishṇadās, whose interesting story is told by Mahipati, in the 50th chapter of his Bhaktalilāmrita. The late Mr. Bhave, in his History of Marathi Literature, page 228, note, questions the identification. Mahipati's account is in brief as follows:—

The saint Krishṇadās of Vadgāv had the misfortune to lose his wife. He joined the army and in one of its marches, came upon a village which had been pillaged by the enemy. The inhabitants of this village had fled. But the daughter of a barber had taken refuge in the house of a Brahman. Krishṇadās saw her here, and wishing to marry again, the Brahman performed the marriage ceremony, and Krishṇadās brought back his new bride. After two years, she was recognized by an uncle, who had been searching for her. When Krishṇadās's fellow Brahmans learned that his wife was a barber's daughter, they turned him out of caste. Krishṇadās, faithful to his wife, however, accepted his punishment, and even bought a razor and pair of scissors and served his Brahman enemies as a barber. Later on Jayarām, a would-be disciple, hunting for a guru, was directed in a dream to go to Krishṇadās. He did so, and became his disciple, though opposed by the Brahmans for making "Krishṇadās the barber," his guru. Shri Shankarāchārya was appealed to to punish Jayarām for making a barber his *guru,* when there were distinguished Brahmans to whom he might have gone. Shankarāchārya at first angry with Jayarām, went

to Krishṇadās, recognized him as a saint, gave Jayarām permission to continue with Krishṇadās and received Krishṇadās back again into the Brahman caste.

A PRAYER OF KRISHṆADĀS

Chorus.—I come to Thee as a suppliant, Dear Shripād,
I am sinking in this sea of worldly existence.
Save me, save me. Prevent my shame.

1. I have experienced happiness and pain through the doing of good deeds and evil deeds.
I have passed through many births, and to-day I am here in a human body.

Chorus.—I come to Thee as a suppliant, Dear Shripād,
I am sinking in this sea of worldly existence.
Save me, save me. Prevent my shame.

2. Like the moth that seeks the flame, so I have an intense love for this worldly life,
I have abandoned Thy worship, and followed the behests of this worldly life.

Chorus.—I come to Thee as a suppliant, Dear Shripād,
I am sinking in this sea of worldly existence.
Save me, save me. Prevent my shame.

3. I have been scorched by the submarine fire of the forms of affliction, O God [Narahari],
Have mercy O Lord, on Krishṇadās, Thy lowly slave.

Chorus.—I come to Thee as a suppliant, Dear Shripād, [Krishṇa], I am sinking in this sea of worldly existence. Save me, save me. Prevent my shame.

(Kāvyasangraha, No. 24, page 17, pada 29).

TRYAMBAK

The frequent reverential way in which the poet Tryambak speaks of the saint and poet Eknāth has suggested to Marathi scholars that he was a disciple of that great saint. But there have been not a few poets of that same name, so that to which of the Tryambaks these *pada* [verses of the *pada* metre] belong, has not yet been definitely settled.

The prayer here translated may be found in the collection of his *padas*, printed in the Kavyasangraha No. 13, page 67, pada 134.

A PRAYER OF TRYAMBAK

(*Kāvyasangraha* 13, *page* 67, *pada* 134).

Chorus.—O my God! Take not Thy compassion from me!
On whose neck shall I fall, if not on Thine.

1. Unjust, and a sinner I am, and yet I come to Thee as a suppliant.
Give me now this one thing, the remembrance of Thy name.
If Thy heart does not consent to this, death is better for me.
For this worldly existence seems exceedingly bitter.

Chorus.—O my God! Take not Thy compassion from me!
On whose neck shall I fall, if not on Thine.

2. I see no one here below so merciful, aside from Thee.
Thou hast saved great, great sinners, and what am I but an ordinary sinner?
But by the name of Saviour, Thou bringest glory to Thy reputation as a Saviour.
Iron is in need of the Touch-stone [*paris*].

Chorus.—O my God! Take not Thy compassion from me!
On whose neck shall I fall, if not on Thine.

3. I have hunted through the *Vedas* and other *Shastras,* as well as the eighteen Purāṇs,
But I have found no means of salvation aside from Thy name.
There are various means such as yoga and sacrifice, but they are acquired only through great effort.
To the four castes it is Thou who art lovable.

Chorus.—O my God! Take not Thy compassion from me!
On whose neck shall I fall, if not on Thine.

4. So long as I did not have Thy refuge, my mind
was in great distress.
But now I have gained courage, for I have heard
of Thy goodness, O Infinite One!
Confidence in Thee has settled deeply and with
great power in my, Tryambak's heart,
So I join the palms of my hands in my pleading
prayer.

Chorus.—O my God! Take not Thy compassion from
me!
On whose neck shall I fall, if not on Thine.

DEVADĀS

Very little is known of the author of the Vyankatesh Stotra. But all Marathi scholars agree that he was a *Rāmdāsi.* Rāmdās (born 1608, died 1681 A.D.), one of the most distinguished of the Maratha poet-saints, established many religious centres. He was a special worshipper of Rām, and at all these religious centres installed and dedicated in stone or metal an idol of Rām. Disciples of Rāmdās were appointed as heads of these religious centres, called *Maths,* centres of Rām worship, and centres for study and instruction. Many of these *Maths* continue to the present day. Those who have been connected with these *Maths,* and those who have been in other ways followers of Rāmdās, have been known as *Rāmdāsis.* Such a one Devadās is believed to have been.

Among these *Rāmdāsis* there have been many poets, and the amount of literature they have produced is enormous. Mr. S. S. Dev of Dhulia, who more than any one else has studied and collected manuscripts from many *Maths,* is the chief authority for all that is known of this literature. The late Mr. V. L. Bhave, author of the History of Marathi Literature [Mahārāshtra Sārasvat] classes them as rather inferior poets, and lacking independence of thought. But an exception is made in the case of Devadās, whose Vyankatesh Stotra, and Santamālikā, are highly praised as attractive to ear and heart.

The dates of Devadās are unknown, but he is believed to have lived during the latter part of the 17th century.

The Yale manuscript from which the following translation is made is from all external evidence at least 200 years old which would bring it to 1728. The Yale manuscript appears to be older than other known manuscripts, and I think belongs to the close of the 17th century. Allowing a reasonable number of years between the composition of this Stotra, and the copying of this particular manuscript, it brings us to the latter part of the 17th century as one of those vague dates that mark the probable outer limit of Devadās's life. Mr. Ajgāvkar's guess that he was still living in 1686 is, I think, a reasonable one. Mr. Bhave believes there was another poet by the same name and a Rāmdāsi also, but whose poetry differs very radically from that of Devadās of the Vyankatesh Stotra. There are no available details of Devadās's life. One may infer, however, from his Stotra a humble-minded man, filled with kindly thoughts for his fellow men, anxious to be of use to others, and devotedly and lovingly attached to his conception of God.

The history of the Yale manuscript is as follows. It was purchased in India by Rev. E. Burgess, of the American Marathi Mission, sometime before December 1854, which was the date of his leaving India. In time it fell into the hands of his grandson, Dr. Robert E. Hume, now Professor in Union Theological Seminary, who presented it to the library of Yale University. The manuscript is in excellent preservation, but lacking the first three lines. It is undoubtedly the oldest known manuscript of the Vyankatesh Stotra, and is without the interpolations of the printed copies. It consists of 100 verses, as declared in Verse 5.

VYANKATESH STOTRA

The Prayer of Devadās

INVOCATION

Obeisance to Shri Ganesh. Obeisance to Shri Vyankatesh.*

1. Om, Obeisance to Thee Heramba [Gaṇesh]. Thou who art at the beginning of all deeds. Bringing to mind the beauty of Thy essential nature, I worship Thee with all the love of my heart.

2. My obeisance to Thee, who ridest on the swan [Sarasvati]. Give me the boon of noble speech, Giver-of-pleasure, [Sarasvati] that I may be able to write with explanations a book, in which shall be a veritable mine of heart devotion.

3. My obeisance to Thee, Supreme *Guru,* Thou, who art in the form of light, my Lord. Inspire me to write this book so that the hearers may feel a sense of joy.

4. My obeisance to saints and all good men, *Yogis,* and *Munis,* to all my hearers, to all spiritually minded. To all these I make my *sāshtāng namaskār* [prostrate obeisance].

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*Vyankatesh, Lord of Mount Vyankat, is the name of Krishna, His temple and image stand on Mount Vyankat in the South Maratha country.

DEVADAS PLEADS

5. Listen now to this prayer of one hundred verses, a fire that will burn up the greatest sins. The Lord of Heaven, being pleased through this prayer, will fulfil your heart's desires.

6. So Victory, Victory, to Thee, Lord of Mount Vyankat, Ocean-of-Mercy, Perfect One, Supreme, Dazzling, Mystic Light, to Thee I plead, listen I pray.

7. Thou hast tenderly cared for me like a mother. Like a father Thou hast protected me. From every distress Thou hast delivered me, and given me the full joy of Thy love.

8. If this is thought to be extraordinary, yet this whole world was created by Thee, and thus fatherhood and motherhood by Thy very character and nature appear in Thee.

9. O Protector-of-the-lowly, because of the assumption of that name, Protector, Thou dost protect Thy *bhaktas* in their distresses. Because of this Thy promise to Thy *bhaktas,* Thou hast shown them Thy overwhelming love.

10. So do Thou listen to my pleading. O Compassionate-One, O Delight-of-Lakshmi. Thou didst put me under the laws that govern conception, and didst produce the most marvellous development (of my members).

11. But because I failed to know Thee I have become distressed. So I have now tightly clasped Thy feet. O Compassionate-One, O God, Forgive my transgressions.

DEVADAS CONFESSES HIS SINS

12. My heap of sins is so high as to pierce the very heavens, O Vishṇu, O Merciful-One. Prove now the truth of this epithet of merciful.

13. Does a mother hold resentful feelings towards her son, because of his thousand transgressions? So, merciful Govinda, Thou art my Mother and Father.

14. In the *Uḍid* grain how can one make a choice between the black and the white? How can the poisonous *kuchala* plant bring forth sweet fruit?

15. How can the thorny bush be soft to the touch? O Merciful-One! How can you expect a luxurious creeper to spring out of a rock?

16. From head to foot I am altogether unrighteous, but see, I have thrown myself on Thy lap. Now, therefore, it is the right thing for Thee to protect me in various ways.

17. Every one gives honour even to the dog that belongs to the home of the great, so calling myself Thine if I look miserable, to whom will belong the disgrace?

18. Lakshmi [Wealth] is ever at Thy feet, and if Thou givest me the begging bag for seeking alms, how will Thy reputation as Provider hold good, O Govinda?

19. Kuber [God of wealth] is Thy treasurer, and now to make me wander from house to house (begging) does manliness accrue to Thee through this, O Krishṇa?

20. Infinite One, Thou wast ready to supply Draupadi* with garments, O God, and now from whence has come this niggardliness towards me, O Govinda?

21. Thou didst also make a false Draupadi,† and she provided at midnight the food demanded. She seated in a line the great *rishis,* and in a moment's time satisfied their hunger.

22. And now Thou makest me to go in all the ten directions, begging for food, O Lord-of-the-Earth. O Merciful-One, O God Supreme, how is it Thou dost not feel compassion for me?

23. I beseech Thee in affectionate words, O Supreme-among-those-who-accept-one! And if perchance Thou dost accept me, then do not let go of me, who thus belongs to Thee.

24. The Ocean accepted the submarine fire, and because of it suffered pain in its inner depths. Although this is for ever so, it has stored up the fire in its inner depths.‡

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*Draupadi was won by the Kauravas in a gambling game. To humiliate her they ordered her clothes to be torn from her. But as fast as they were torn from her, Krishna supplied others and thus preserved her modesty.

†To test Draupadi a great band of rishis came at midnight demanding food at once. In this moment of difficulty, Krishna created an illusory Draupadi, who cooked the food, and satisfied the hunger of the rishis.

‡The ocean is supposed to have in its depths a submarine fire which it is thought must give pain to the ocean.

25. The tortoise took on itself the whole weight of the earth, and has not ceased to bear that enormous burden. Thus it accepted this enormous globe on its back.†

26. Shankar [Shiva] held the poison in his throat, whereby it became dark blue in colour.‡ Still he did not reject it, O Gopāl, O Govinda, Lover-of-Thy-*bhaktas*!

CONFESSION OF SINS

27. I would recount in detail my transgressions, but words would grow weary in recounting them. I am sinful, fallen, and an evil doer. I am lower than the lowest.

28. I am attached to sensual things, dull of mind, lazy, miserly, of evil habits, of a filthy mind. I am ever and always hating good men.

29. I cannot speak with kindly words, I am exceedingly harsh in my relations with men. Amongst all low sinners I am the lowest. The praise, men give me in their words, is valueless.

30. This body of mine is the lodging place of lust, anger, pride and envy. Lustful thoughts have made their fixed abode here.

31. If pens were made of eighteen loads of forest (writing weeds), and the ocean were filled with ink, and

†This earth is supposed to rest on the back of a great tortoise.

‡When the ocean was churned, a poison came out of it, that was about to destroy the world. At the request of the gods, Shiva consented to drink it, whereby his throat became dark-blue. Hence his name, Nilkanth, Blue-throated. The world was thus saved.

one were to attempt to write on the earth my shortcomings, they could not all be written, O Govinda.

32. Such a sinner I am truly, but Thou art the saviour of the sinner, O Krishṇa. If therefore, Thou dost accept me, O Krishṇa, who will have the right to count my goodness or my faults?

33. If one of low estate should become the beloved of the King, who would speak of her as a slave? If iron touches the touch-stone [*paris**], how can it retain its former iron state?

34. In the village, it was the filthy streamlet, but when it united with the river Ganges, it became Ganges water. Crow droppings become *Pimpal*† trees, but who will say they are to be despised (because of that)?

35. I am a low born, and filthy, but I claim to belong to Thee alone. When one has actually given away his daughter in marriage into some family, who would think of raising any question about it?

36. Knowing a man to be a transgressor, why hast Thou accepted him? But after accepting him, it must not be that Thou, Almighty God, should disown him.

37. Thy Name has immeasurable power. What are my sins before it? O Merciful One, Husband-of-Rukmiṇi, let Thy heart ponder well over this.

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*The *paris*, touch-stone, is a pebble that by simple contact turns iron into gold.

†The Pimpal, Ficus Religiosa, is a tree that is worshipped. Its seeds are carried and dropped by birds, and thus great Pimpal trees may have a very humble origin.

38. Thy Name is the Saviour of the fallen. Thy Name is the fire that destroys the filth of this *Kali Yuga*. Thy Name is salvation from this worldly existence. Thy Name is the destruction of all distress.

39. And now I have one request, O Husband-of-Kamalā [Krishṇa], May my heart rest on Thy Name. It is this alone I repeatedly ask, O Supreme-Light, Vyankatesh, [Lord-of-Mount Vyankat].

THE NAMES OF GOD

40. Thou art infinite, and Thy Names are infinite in number, and of these, I pick up easy ones with love, dull-minded, though I am.

41. O Glorious Vyankatesh, Vāsudev, Pradyumna, Ananta, Keshava, Sankarshan, Shridhar, Mādhava, Nārāyaṇ, First-Cause.

42. Padmanābha, Dāmodar, Mystic-light, Supreme-over-all, The Beginning-of-all, Himself Without Beginning, Provider-of-the-Universe, Saviour-of-the-World, Lord-of-Jānaki.

43. Krishṇa, Vishṇu, Hrishikesha, Aniruddha, Purushottama, Lord-of-all, Nārasinha, Vāman, Bhārgavesha, Buddha, Kalanki, Universal-soul-in-visible-form, all these are Thy manifestations.

44. Protector-of-the-helpless, The First-personal-being, The Perfect-Brahma, Eternal, Faultless, Supreme-Lord-of-all-good-things, Life-of-all-good-men, Happiness-in-visible-form.

45. Untouched-by-the-*guṇas*, Knower-of-the-*guṇas*, Absorbed-in-the Intelligence-of-the Atma-in-visible-form,

Pure-goodness, All-wise, Knower-of-the-*gunas*, God-Supreme.

46. Glorious-Treasure-house, One-who-bears-the-*Shrivatsa* mark (on His breast), Creator and Destroyer-of-every-fear. Thou who held the mountain (on the tip of Thy finger), Destroyer-of-the-wicked-Daityas, Noble-one, Supreme-over-all-gods, Thou-one-alone.

47. Omniscient, Unchangeable, Mine-of-Right-Thinking, Diamond-Mine, Destroyer-of-the-Daityas, Madhu-and-Mura, Restrainer-of-the-Daityas, Terrible-in-form.

48. Holder-of-conchshell, disk, and club, Whose-conveyance-is-the-Eagle, Doer-of-kindness-to-Thy-*bhaktas*, Giver-of-happiness-to-the-*gopis*, Giver-of-joy-through-eternal-Nature.

49. Holder-of-the-string-for-the-puppet's-many-antics, Pervader-of-the-universe, Supreme-over-the-earth, Ocean-of-mercy, Home-of-Compassion, Object-of-the-Munis's-Contemplation, First-to-assume-Form.

50. Recliner-on-the-Serpent, Universal-King, Dweller-in-Heaven, Beyond-all-Comparison, Advocate-of-Thy-*bhaktas*, Home-of-Goodness, Oh come at once to my help.*

*This long list of names, with which Devadas addresses God, is taken, some from the Purans, and are allusions to Puranic stories, some from the current philosophic and Theological conceptions of God and the universe, and still others that emphasize the moral character of God and his relation to men, good and bad. It is to be noted that the specific names all belong to Vishnu or His *avatars*, none are the special names of Shiva, showing that Devadas belonged to the Vishnu cult. The absence of the name of Pandurang, and all allusions to Pandharpur, so dear to the generality of Maratha saints, is to be especially noted. It is also to be noted that these many names are not the names of independent gods, but descriptive of the One God, and His manifestations and *avatars*, as conceived of in Hindu Theology. (See remarks in the Preface).

God Reveals Himself to Devadas

51. Praying in this manner, I, Devadās, brought the Lord-of-Mount Vyankat before my mind, and as I was thinking of Him, the Lord revealed Himself to my sight. And the joy this gave me had no limit.

52. The image (of Vyankatesh) manifested itself in my heart. It is of an exceedingly wonderful nature. Shripati of his own accord enables me to describe it by means of speech.

53. His form was exceedingly beautiful. Let listeners harken to the description with reverence. The body was dark in colour. Delicately shaped, His lotus feet were saffron.

54. His fingers were shapely and straight. And his nails were like a crescent of the moon. His ankles were of a most unusual blue, like royal blue.

55. On his feet were anklets and a string of little tinkling bells. On the upper part of His body He wore such ornaments as the *vānki*, and the *gujari*. The calves of his legs were straight and shapely, like the trunk of the Banana tree.

56. Around his knees, thighs, calves and waist, were innumerable little bell-shaped ornaments. Underneath was the place of the universe's origin, but covered over by his brilliant yellow garment.

57. Above his waist, at his navel, where Brahmadeva came to being, his abdomen, had three deep wrinkles, which hold in them the whole of the three worlds.

58. On his breast the *padak* ornament was so brilliant that when the moon saw it, she had to hang her head. The *vaijayanti* ornament gave out flashes of light like lightning.

59. Over his heart was his glorious breast-mark [Shrivatsa] which the Glorious God was proud to hold. Above it was his neck, which the *munis* view (with adoration).

60. Both arms were straight, and his nails were more brilliant than the moon. Both his lotus hands were beautiful in appearance, like red lotus flowers.

61. On his wrist was the *kankan* ornament, shining brilliantly, and his upper arm glittered with arm ornaments. Around his neck were strings of jewels, shining like rising suns.

62. Above his neck was his lotus face. His chin was of an infinitely beautiful dark blue. His moon face was exceedingly clear cut. This lover of his *bhaktas*, Govinda.

63. Between his two lips his rows of teeth appeared. His tongue was like a flame of beauty. Lakshmi knew well the joy of draining the nectar from his lips.

64. His nose was straight and beautiful, giving joy to his breath. His cheeks gave out an extraordinary light, both cheeks were most brilliant.

65. At the point where all the light of the three worlds was concentrated into one spot, and where excellence reached its highest peak, there, enclosed by his two eyelids, were the eyes of Shri Hari.

66. His arched eyebrows were of the beautiful bluish tinge, and the shape of his two ears was extraordinarily lovely, the ornaments of which sent out rays of light in all directions, producing a marvellously pure joy.

67. His forehead was broad and shapely, and on it the *tilak* of *kasturi* paste looked most beautiful. His hair was curly to an unusual degree, giving loveliness to his head.

68. On his head was a crown with a crest, and on all sides of it were hanging masses of tassels of golden threads, and bunches of peacock feathers. Such was the Supreme God's appearance.

69. Thus Thou, O God-of-gods, Vāsudev, who art in truth *nirguṇa** in answer to my devotion, hast taken this *saguṇa* form.

*The one substance of which this universe is believed to consist, is spoken of in various terms as, Brahma, Nirguna. Its nature cannot be conceived by the human mind, hence of course cannot be defined, or described in human language. Hence it is called *nirgun,* that is, without attributes. It, however, does appear in the form of First Cause, that is, with attributes, *sagun,* and is God, a Personal Being, the cause of all existing forms of the universe. Yet God is spoken of also as *nirgun,* without attributes, because His infinity is beyond human intelligence, and hence beyond human words. When God manifests Himself in an *avatar,* He is *sagun.* An idol is an image of the *sagun avatar.*

DEVADAS PERFORMS THE PUJA RITES

70. Now I am going to worship Thee, O Life-of-the-world, Krishṇa. I offer to Thee my uncouth heart's devotion.

71. I now bathe Thee with the five nectars,† and pour over Thee pure nectar. I will now anoint Thee with oil, accompanied with the Vedic *mantras.*

72. Out of love I put on Thee garments, and the sacred thread. I offer to Thee this *tilak,* and these many flowers.

73. I also offer this incense, lights, offerings, fruit, the pan-supari, all pure gifts. So also garments, ornaments, the four-colored precious stones, rubies and the like.

74. O Govinda, Lover of Thy *bhaktas,* accept this worship, O Supreme Joy. Having thus worshipped His lotus feet, I now begin the circumambulation.

75. Thus O God, having made use of the sixteen rites of worship, and according to prescribed rules worshipped Thee in my heart, I now begin my many requests, in which I plead for the favor of Thy blessing.

DEVADAS'S REQUESTS

76. Victory, Victory to Thee; Indescribable even-by-the-Vedas, and Shastras. Victory, Victory to Thee; the *Nirguṇ* Brahma. Victory, Victory to Thee-who-dwellest-in-the-heart, O Rām. Victory, Victory to Thee Saviour-of-the-World.

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†The five nectars, used in bathing an idol are milk, curds, clarified butter, honey and sugar.

77. Victory, Victory to Thee, the Lotus-eyed. Victory, Victory to Thee, Husband-of-Kamalā. Victory, to the Perfect-Lord-of-All. Essentially invisible but becoming visible as happiness personified.

78. Victory, Victory to Thee, Protector of Thy *bhaktas*. Victory, Victory to Thee, Lord-of-Heaven. Victory, Victory to Thee, who carest-for-the-world. Thou art the one close friend to Thy *bhaktas*.

79. Victory, Victory to Thee, without a limit, and un-understandable. Victory, Victory to Thee, who art not Non-entity, yet art Attributeless. Victory, Victory to Thee Captivator-of-the-Heart. Listen to my pleadings.

80. Give me such blessings as will lead to the good of others. This is truly my special request, which I again and again plead before Thee.

81. May he who reads this book, have no sorrows in this earthly life. By the mere reading of it may the inhabitants of the world become victorious over the animate and the inanimate.

82. May one seeking a bride find one and be married. May he who seeks for wealth gain it. May he who desires a son have his heart's desire gratified, by the gift of a son.

83. And the son be victorious and a *puṇdit*. May he live a hundred years, surrounded with good fortune, and may his heart be for ever intensely engrossed in the service of his father.

84. Give to Thy *bhaktas* sons that are generous and wise in all things. Remove at once, O Govinda, the pains of those on beds of sickness.

85. May such sufferings from Tuberculosis, Epilepsy, Leprosy,* and the like leave the sufferers at the mere reading of this book. May the *Yogi* obtain union with God at the mere reading of this book.

86. May the poor become fortunate ones. May the enemy be overcome. May the whole assembly become submissive at the mere reading of this book.

87. May the student become successful in gaining knowledge. In the battle may the weapons of war not injure those (who read the book). By the reading of this book may men gain an honoured place in this world, and be acclaimed as noble and good.

88. At their death may they acquire final salvation. To this my prayer give Thy attention, I pray Thee. These are the blessings and gifts I ask of Thee. O Storehouse-of-mercy, Govinda.

GOD ASSURES AN ANSWER TO THIS PRAYER

89. The Lord-of-Mount Vyankat was pleased, and gave to Devadās the blessings he asked for; "Know surely that my promise will certainly accompany every letter of this book.

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*The Yale manuscript does not contain the word Leprosy, but all other known manuscripts retain the word.

90. He who puts trust in this book, and will read it day and night, I, Lord-of-the-earth, will not forget him a single moment.

91. To him who reads this book with some particular wish, I will reveal the extent to which it should be repeatedly read. As a means for obtaining every desire it should be read for six weeks.

92. He who wishes for a son should read it for three months. He who desires wealth should read it for twenty-one days. He who desires a bride should read it for six months with reverence.

93. In reference to the diseases of Tuberculosis, Epilepsy, [Leprosy] and the like, he will be cured, and accomplishments gained by the mere reading of the book for forty-two days complete.

94. This statement of mine is the truth." So said the glorious God. He whose heart does not believe it to be true will be damned in Hell.

95. He who believeth in the reading of this book will receive mercy from Chakrapāṇi [Krishṇa]. I give the promise to fulfil it. Experience will prove it true.

EXAMPLES OF FULFILLED PROMISES

96. Shri Chaitanya's extraordinary compassion pleased the Lord of Heaven [Vaikuṇtha] and He gave in return an extraordinary boon of happiness to all creatures.

97. Govinda is the writer of this book, do not doubt this. May everyone have the same experience of supreme joy as does Devadās.

98. The Lord-of-Kailās [Shiva] gave to Pārvati a *mantra* which produced such perfect happiness, and such joy of love, as even Brahmadeva and the other gods could not understand its limits. Even the chief gods marvelled at it.

99. Vanamāḷi [Krishṇa], whom the three worlds for ever worship, whom Yogis and Shiva contemplate, and who stands on the mountain formed of the hooded serpent, will manifest Himself.

DEVADAS TO HIS READERS

100. Devadās pleads with his wise hearers, that they read this prayer of one hundred verses. If they do it, it will take them without further effort to the home of Final-Salvation.

Thus ends Shri Vyankatesh Stotra.

MOROPANT

The interesting Hill fort of Panhālā, near the city of Kolhāpur, was the birthplace of Moropant. He was born in 1729. His father Rāmchandra, and mother Lakshmi, moved to Bārāmati, sixty miles east of Poona, where the father had found employment as Secretary to a Government official. While Moropant was physically a weak lad, his mind was keen and fond of study. He mastered Sanskrit, and became familiar with the Mahābhārat, the Rāmāyaṇa, and the Purāṇic books. His poetic genius soon showed itself. Like his father he became employed in secretarial duties, but found time to study, and compose those extensive works that have made him considered as the greatest of the Maratha poets.

Moropant's mind was from early years religiously inclined, and much of his poetic work was in translating the Mahābhārat, and other Sanskrit works into Marathi. He has, however, many independent poems; such as the Kekāvali, which breathes the spirit of a man seeking close union with God. He was evidently conscious of his own faults, as implied in his prayers of confession and pleas for spiritual help. He speaks of himself as a man of violent temper, perhaps caused by his physical weakness, but even in that confession he betrays his other side of kindly thought. For example, in his Vishṇupada Vakili he mentions his wife Ramā by name, and his kindly thought of her.

> Though I am weak and poor and have a violent temper
> My wife, Ramā, is very, very good.

Give her the future life of bliss, O God!

It is she who first suggested this pilgrimage of ours.

Moropant was a saint in spirit, but he was not one who withdrew from the activities of life. He was very fond of giving kirtans, and these services of song were attended by crowds of listeners.

His style of composition has received both praise and blame. His intimate knowledge of Sanskrit enabled him to make free use of Sanskrit words and compound words, rendering his poetry very difficult for those unfamiliar with Sanskrit. His love of rhyming he carried to excess. Not content with the rhyming of last syllables or words he makes whole half lines to rhyme. Thus though Moropant does not appeal to the heart, as do Tukaram and others, he nevertheless has the name of being the greatest poet of Mahārāshtra.

His name Mor, meaning a peacock, he frequently uses in his love of puns and play on words.

Moropant died in 1794, but his works will ever remain the pride of Mahārāshtra, and he will never be forgotten.

A PRAYER BY MOROPANT

(*Kāvyasangraha No.* 29, *Page* 191)

1. O Shri Rām, O Thou with-the-complexion-of-a-dark-cloud, O Home-of-Joy, O noble Rām. May the moonlight from the crescent on Thy toe-nails, drive away my darkness.

2. For this, O Lord, I am continually repeating Thy name, O Compassionate One, I beseech Thee to so act, that I, Thy lowly servant, may be delivered from the three forms of affliction.

3. O God, put me to Thy service, I who am fitted to be Thy servant. May Thy hand be an umbrella over my burning head.

4. O Rām, Thou art the prompt Protector of those who come to Thee as suppliants. And this being so, how is it that this lowly one should have any fear?

5. In crossing the river of Māyā, O Rām, Thy feet are the linked pumpkin float. These feet have been greatly loved as friends by the hearts of *Sādhus*.

6. The life of fish is water. So Thou art the only life of the lowly. Now I, O Lord, am suffering from the triple afflictions. Thou art the chief strength of those whose efforts fail.

7. O Thou, who welcomest suppliants, I, a sinner, have come as a suppliant. O Brother to the lowly, Thou wilt not betray Thy suppliants.

8. The whole universe trusts in Thee that Thou dost protect the lowly. In whatever distress, if any one cries out, "Come to my help," Thou dost not neglect him.

9. If Thy might shall care for me at this time, then Thou hast preserved all (Thy reputation), but if not, then it is because Thy victorious power has withered away.

10. If even a cow were sinking in a mud hole, a king would save her. If therefore, Thy feet do not save me, a lowly one, what is their worth?

THE KEKĀVALI OF MOROPANT

*The Peacock Cry of Moropant**

INVOCATION

1. O Thou whose feet are the refuge of Thy saints! O Thou who art the place in which the heart of Shiva delights! O Thou whose heart is subjugated by Thy servants! O Thou destroyer of the filth of this *Kali Yuga* [Dark Age]! O Thou who dost grant desires! O Thou who art the good teacher and example to all generous men! O Thou who stillest the pride of the innumerable wicked! O Thou who holdest the club, the disk, the conch shell, the sword and the lotus!† I ever bow to Thee.

THOU HAST SAVED OTHERS

2. The dust of Thy lotus feet form the authority for all purifiers of sin.‡ Thou hast saved many, whose sins were mountain high. O Thou lover of Rādhā! Ajāmil, Aghāsur, Vrajavadhu, Baki, and Piṇgalā§ were among those to whom Thou gavest the path of salvation. When straw touches a live coal, there is nothing left of the straw.

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*Moropant plays on his name. Mor means a peacock, and the cry of a peacock is called Keka, hence his cry to God he calls a series of peacock cries, Keka-avali.

†The mention of these five weapons indicates that Moropant is addressing Vishnu.

‡Many purifiers from sin are recognized, such as sacred rivers, places, and the like, but their authority for this comes from God.

§Wicked Ajamil, when dying, called out to his son Narayan. This brought the angels of Vishnu to take him to heaven, as Narayan is one of Vishnu's names.

Aghasur, Vrajavadhu and Baki, were monsters killed by Krishna, but saved in that very act.

Pingala, a prostitute, who repented and ever after lived a godly life.

3. By the dust of Thy feet many great sinners have been saved. It is not untrue, therefore, what the wise and the good have told men. If I alone do not consider these tellers and hearers as an authority, it would be justly mean of me.

WHY AM I NOT SAVED?

4. How is it then that I have remained unsaved?
Am I not a sinner also? (As well as they)?
Or has Thy compassion ended? This cannot be
true of the Ruler of the Universe.
How is it that I should escape Thy attention?
The all-seeing sun is Thine eye.
Shall I say Thou art angry with me? The Wish-
cow does not give poison*

5. In order to protect the cowherds Thou didst hold the Govardhan Mountain on the tip of Thy nails.†
That was an easy thing to do (Thou mayest say), but Thou didst bear on Thy back the mountain called Mandāra.‡

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*The Wish-cow (Kamadhenu) grants the desires of any one who possesses her. Figuratively her milk is the granting of those desires. And whatever feelings the Wish-cow may possess, though she be angry, she must give milk and not poison. So, whatever God's feelings may be toward the sinner, He cannot do otherwise than grant what would be for his good.

†The god Indra, being very angry with Krishna, sent a violent rain for seven days and nights. Krishna, to protect his cowherd friends, plucked up Mount Govardhan and holding it on the tip of his nail, shielded his friends and their cows from the overwhelming violence of the rainstorm [Puranic story].

‡If the above act was an easy thing to do, a more difficult task is cited by the poet. When the sea was being churned the churning rope was the serpent Vasuki, with Mount Mandar as the churning block. As the mountain was sinking Vishnu assumed the form of a tortoise and bore the weight of the mountain on his back [Puranic story].

Assuming the bodily form of a boar, Thou didst lift the earth by the tip of Thy tusks§
How is it that I should be so difficult a sinner to save. Then why dost Thou not save me?

EXAMPLES OF SALVATION AND HELP

6. O Thou, who art accustomed to protect Those who bow to Thee, Thou art indeed the consuming flame in the forest of distress.
When those who worship Thy feet are in trouble, Thou art exceeding swift in running to their aid.
Tell me, pray, who was it who openly showed His mercy to that elephant [Gajendra]?*
And who was it who delivered that pious woman [Draupadi]† from her distress? Who was it who helped Arjun on the battle-field?

7. Although Ramā was Thy wife, Thou didst not consider her as worthy of Thy love-token as Thou didst Thy servant [Arjun],
For though Lord of all, as a humble menial, Thou didst honour Thy servant [Arjun].‡

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§Vishnu fought for a thousand years in the form of a boar with a *daitya* named Hiranyaksha. Killing him finally, Vishnu lifted the earth with the tip of his tusks from the bottom of the sea, where the *daitya* had sunk it [Puranic story].

*The elephant Gajendra, being such through a curse, when seized by a crocodile, cried for help, and God rushed to his rescue [Puranic story].

†Draupadi was won by the Kauravas in a gambling game. To show her their disrespect, they proceeded to strip her of her clothes. In this her distress, she cried for help. Krishna came to her aid and with every dress torn from her another took its place.

‡In the battle of the Kauravas and Pandavas, Krishna became Arjun's charioteer, and thus as a menial He honoured Arjun, and helped him to be victorious.

Thou who seldom (with fragrant paste) drew on
Thy loved one's breast the form of leaves,
Yet condescended to (act as servant) and removed
innumerable leaf-plates at the Royal sacrifice.*

8. Thou dost not come to my help. Must I, therefore, speak of Thee as indifferent towards me?
This my false accusation is not good. It is like the accusation made against Thee by Satrājit.†
Thou hast satisfied an innumerable multitude, Can it be that Thou leavest me alone hungry?
Yes, One can be overlooked. So the host, when he discovers it, says "Serve him food", but in his heart he feels ashamed of having neglected him.

MOROPANT TRUSTS GOD

9. "O Thou lover of the humble," Those who speak of Thee thus, (as overlooking) Thou dost come to their aid.
Therefore it is that I fix my mind for ever on Thy feet alone.

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*The Pandavas, after receiving the kingdom, celebrated the event by a sacrificial feast. At this feast Krishna washed the feet of the Brahmans, and removed the leaf-plates on which they had eaten, thus indicating both his humility and his love.

†Satrajit, troubled over the loss of a jewel, which his brother had taken with him into the forest, and had been here killed by a lion, suspected Krishna of having killed his brother for the sake of the jewel. To refute this false accusation, Krishna went into the forest and killed the monster who now possessed it and restored it to Satrajit.

"I will indeed have mercy. I will drive away his pain. This poor man is suffering the three-fold afflictions",
May this be the thought held in Thy mind. For this I fully trust Thee.

10. When the river Ganges, daughter of Thy feet, looked at me,
She cried, "I declare! I have never even heard of such sins as his."
And with this she closed her ears with her hands, and would not so much as open her eyes to look at me, being afraid of me.
So I will not urge her (to save me) even though I am gaining my purpose.

11. Although by continual bowings at the feet of other gods, I have covered my forehead with scars,
I find no saviour for myself, aside from Thy lotus feet.
After saving Thy humble worshippers, Thou dost cry out, "I am sinking under a heavy debt".‡
Thou being thus, shame on the life of the man who does not worship Thee!

MOROPANT IMPATIENT FOR MORE HELP.

12. Thou sayest "I have already given him keenly acting senses. I have given him birth as a human being in a distinguished family.

‡Maratha poets represent God as feeling in debt to those who consecrate themselves to Him. He feels bound to bless them, and is, therefore, their debtor.

I have also given him the noble Brahmanhood, a rank very difficult to attain in this world.
I have given him delight in listening to and telling of my victorious deeds. Still he [Moropant] cries, 'Give me a boon more'.
Amongst all who ask of me he is the one never satisfied.

13. But Thou, who art a giver, a lover, with all-wealth in Thy hands Thou wilt not call me that [i.e., "never satisfied"],
I have said this, because it came into my mind. So joining palm to palm (I beg Thy pardon).
It is true Thou hast given me much and well, but I still feel a lack in Thy compassion [i.e., I need Thy manifestation].
The good wife, though adorned with jewels, pines away so long as she does not have her husband's presence.

14. (I know) Thou wilt show abundant compassion, so let us call it already given and accepted.
But Hari, for once at least hasten, and show me Thy feet.
If it is in Thy mind not to grant me this one favor, then stop all others.
Give them to those who highly value them. Why give them to me, who am "never satisfied"?

15. "He gave, and then took it back." May no such slanderous words about Thee spread among men.
Oh, When indeed shall I see Thy beautiful, pure feet!

(If Thou dost not care to grant me this favor Thyself) turn the giving of it over to Thine own dear ones,
Let them satisfy me as best they can. But why art Thou ashamed to do this?

MOROPANT ASKS PARDON FOR SEEMING IMPUDENT

16. But alas! How thoroughly impudent I am, in saying to my Lord, "Why art Thou ashamed?"
But I pray Thee, Do not let it trouble Thee, as it does me, Thy simple *bhakta.*
I acknowledge my transgression is great. Punish me, therefore.
For, Thou holdest in Thine hand the sign of authority to restrain those who fall away from righteous living.

17. (I confess) I am for ever heaping up hundreds of thousands of such sins.
And I also openly acknowledge them. Nor am I ashamed to do so, I, shameless one.
But He who carries within Himself (within His stomach)* million of worlds,
Has He no room there for me?† If there were no room why did He find a place for the forest fire?‡

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*As God fills all space, Maratha poets in figurative language speak of the worlds as in God's stomach.

†In Marathi, potant ghalane, literally "put in the stomach" is equivalent to the request "forgive me". The poet's play on words, and use of figures is easily understandable in the Marathi, but difficult to express in English.

‡A Puranic story tells of how Krishna swallowed a forest fire to save his friends from destruction.

18. Thy stomach has digested many transgressions
of those who have humbled themselves before
Thee, but
It has rejected mine. This must be my fault.
Then give me as food to the keenly hungry forest
fire within thee,§
The rivers of Thy good compassion quench the
thirst of those seeking Thy refuge.¶

AM I TOO SINFUL TO SAVE?

19. That which could not be done by anyone else, Thy
feet accomplished it as an easy sport,
Such as is shown in the waters surrounding the
lotus-three-worlds.
Then why has my salvation seemed to Thee so
very difficult?
Mortals even seek to dispel the sorrows of those
whom they call their own. They do not let
their service be unrecompensed.

20. If Thou, Cloud-of-mercy, shall shower Thy com-
passion, then Thy *Chatak*-servants*
Will lack nothing. For why shouldst Thou, O
God, neglect those trusting in Thee?

---

§The digestive process is considered as due to the fire in the stomach.

¶A river flows for all, for the good and for the bad, hence let me drink of Thy river of mercy.

*Chatak is the legendary bird that lives on rain. It is ever looking to the clouds to supply its wants. The Maratha poets use it frequently as a figure of those who are looking to God for help.

The moment Thou observest Thine own in distress who have no other refuge but Thee,
Thine own heart, O Ocean-of-Mercy, melts with abundant pity

21. Kāla cruelly treated the good and pure-minded Nala,
But I am an unholy man. I am like a locust in the forest fire.
Just as crows sit on the heads of the cattle in the jungle to peck at their wounds,
So Lust and the other enemies of the soul are pecking at my heart. Would any one deny that the serpent was the Kāla† of the frog (it was swallowing)?

22. O Boatman, by Thy strength, I can cross the wide river of this worldly existence.
And then for the fare do Thou Thyself sell me, a most lowly one, as a slave.
I am well acquainted with the manner of living in homes [*āshrams*] of the saints,
Have mercy on me therefore, and recognize my qualification to be a slave. I am a servant and have always had the habit of service.*

†Kala, primarily Time, has a further meaning of the effects of Time, as Death, or as Yama, the judge of the dead. Any destructive force is therefore, the Kala of that which it destroys, as in the illustration above, where the serpent swallowing the frog is the Kala of the frog.

*Association with the saints is considered one of the most successful ways of acquiring deliverance from sin. In asking to be sold as a slave to a saint, he suggests to God a way in which He can indirectly bring about his salvation.

GOD IMPARTIAL IN HIS GIFTS

23. What is there lacking in Thy house, of money or servants?
A king with gold and jewels sees no gain in acquiring a mere piece of iron,
Still, although rich, he adds many sorts of objects to his collection.
He does not say this has value, this other lacks value, but cares for all alike with great respect.†

24. But am I such an everlasting born-beggar, as I look to be?
O Lord, Let the gracious favor of Thy feet be upon me.
Just for a moment let them be withdrawn from the plump breast of Indirā.
Let them be placed on my head. And so let me possess a good natured friend like Gaṇgādhar [Shiva].‡

ACKNOWLEDGES INABILITY TO PRAISE CORRECTLY

25. [God speaking] "He does not know how to sing God's praise, yet to me, who has a great desire for praise,
This poor and dumb fellow is very longingly calling out."

---

†In thus likening himself to a mere piece of iron in a rich man's collection of miscellaneous objects Moropant depicts his humble estimation of himself.

‡The Ganges river is said to start from Vishnu's feet. Hence she is called Vishnupadi. Shiva received the water of the Ganges on his head, i.e., Vishnu's feet. If therefore, Thy feet, Moropant says, are in me I shall be like Shiva, namely, very disreputable in appearance it may be, but like him very powerful.

[Moropant speaking] Say so in Thy mind, but
how can a child at first speak correctly?
Slowly, slowly make me a wise child, one whom
Thine own self has led into the good path.

26. This is a common thing among men. The words
which the child utters,
The father, infatuated, drinks them in, and makes
their sweetness praised by others.
Yet if the child does not like what the father
says to it, it usually calls it bitter.
But O Ocean-of-mercy! Why should I speak to
Thee of the ways of men?

27. "Thy greatness is unsearchable, Thy goodness is
abundant," is what Brahmadeva even,
Who knew well the Vedas, was always saying,
"How can my mind adequately praise Him."
Still men, as best they could, have sung Thy praises,
and in doing so have become good of heart.
When will there be born poets equal to Thee, to
adequately sing Thy praise?*

28. Thou lovest the praise of Thyself, and Thou
satisfiest with Thy blessing those who do praise
Thee.
And even to those who merely bow down to Thee
Thou grantest all Thy riches (of salvation).

---

*Because the human mind cannot comprehend the infinite nature of God, is no reason, the poet says, why men should not do their best in singing His praises, for in doing so their own minds become like Him whom they seek to praise. But the poet sighs for the time when some poet might be born, who might adequately praise the greatness of God, though he would have to be the equal of God to know His greatness.

Those who beg of Thee have learned to know that this is Thy character.
And so we praise Thee as best we can. Then why should this man [Moropant] alone fail to receive the fruit of his begging?

29. Thou art supremely good. Thou art all powerful, and withal a Giver.
And I of the humblest rank, have come to Thee to-day as a suppliant.
Again, therefore, I repeat my request, So listen well.
How much must I praise Thee in Thy presence, O, Thou, King-of-all-mankind!

GOOD MEN SHUN THE PRAISE OF MEN

30. There are many great and good men who close their ears (to praise). Is this because their ears burn?
Thou mayest ask who they are. They are those who roll in the dust of Thy feet. [Thy saints].
However, it is well Thou canst endure praise. If Shiva had not drunk the poison* what would have happened? O Thou beneficent One, Ocean-of-Mercy.

---

*When the ocean was churned one of the products was a poison that threatened the destruction of the world. To save the world Shiva swallowed this poison. This self-sacrifice of himself whereby his throat turned blue by the virulence of the poison, is constantly used by the Maratha poets as a noble example.

31. Though men think praise is sweet; it is rank poison. It intoxicates those who imbibe it.†
It soils the mouth of good men. It puts to shame‡ the poison (that Shiva drank).
Therefore, Thou art superior to Shiva, O Lord-Supreme, for Thou art drinking this poison all the time.
Yet to those who offer this poison to Thee, Thou in exchange dost give the nectar of salvation.

PRAISE OF GOD PERSONIFIED AS POET'S DAUGHTER

32. O Husband-of-Praise,* daughter of the mind of the great poets, a mind (as great as) the Ocean-of-milk!
The Good will not accept Praise in marriage. They will not add to themselves this sin.
If she, however, herself falls on the neck of any one, under the delusion of seeing in him, her husband, because of his noble qualities,
They will point her to Thee. She then will worship Thee, O God, with deep reverence.†

†Good men are not supposed to care for being praised, and find it hard to endure it. Yet God accepts praise for the good of those who praise Him.

‡Meaning that praise is a more deadly poison than that which Shiva drank.

*Praise, is here personified, as daughter of the poet's mind, and as a bride belonging only to God, therefore, a sin for any one else to take her.

†Praise, daughter of the poet's mind, when she sees God's attributes in some human being, may fall on his neck, as if she was rightly his bride, but after being rightly directed, reserves her loving acts for God, her rightful Lord.

33. Therefore, I offer to Thee my daughter, my Poetry.
Beautiful she may not be. So also she may lack in noble qualities, O Thou-dressed-in-Thy-yellow-garb [God].
Still she will not accept another, O Hari. So make her Thy handmaid,
And free the Peacock [Moropant] from this crocodile-daughter, just as Thou didst free the elephant, Gajendra.‡

34. If, however, remembering my transgression, Thou wilt not accept my daughter Poetry as Thy bride,
Then listen, O Lord, I am, I confess, truly an evil-doer.
But first making my obeisance to Thee, I offer Thee to-day this my Poem.
I do so, just as Satrājit, the Friend-of-the-sun, did Thee obeisance (and gave Thee his daughter, Satyabhāmā).§

---

‡Praise has already been described in two forms. In one it is poison and can be likened to the crocodile that attacked the elephant Gajendra. In the other she is a bride worthy of God, as her husband.

§Satrajit received from the sun a valuable jewel. It was lost and he suspected Krishna of having found and kept it. Krishna, to prove his innocence, fought with the monster, secured it from him and returned the jewel to Satrajit The latter in gratitude, bowed in reverence to Krishna and gave his daughter Satyabhama in marriage. So, says Moropant, if Thou didst receive Satrajit's daughter, why not my daughter, Praise?

35. Ah! But Thou [God] mayest say "The father [Satrājit] was bad indeed, but she [Satyabhāmā] was of noble character, pious and good. Therefore, I had to put her to worshipping me." Yes, [I acknowledge that] but what sort of a daughter was [Jāmbuvanti]?* And he who quarreled with Thee,
And fought with Thee day and night for twenty-seven days, that great monster [Jāmbuvān], What about him?

36. Call her [Jāmbuvanti] good, if Thou wilt. That is quite right. Thou, who art a mine of joy, May have used Thine hand at that time to adorn her, as Thy wife, after Thine own heart.

---

*Satrajit had received a wonderful jewel from the sun called Syamantak, whom he had pleased by his worship. It was intensely bright and produced for Satrajit about five thousand pounds of gold every morning. Satrajit used his gold in benevolent deeds, but when Krishna heard of it, he suggested to him that he should give it to King Ugrasen, who could make a better use of it. Satrajit did not approve of the suggestion. It happened soon after this that Satrajit's brother, Prasen, fastened the jewel around his neck, and went with it in the forest to hunt. A lion killed him and took away the jewel in its mouth. Jambuvan, the King of the Bears. killed the lion, and took the jewel into his cave, giving it as a plaything to his beautiful daughter, Jambavanti. As Prasen did not return with the jewel, Satrajit searched the forest and found his brother dead. He suspected Krishna had done the foul deed. Krishna, to free himself from this false accusation, went into the forest traced the jewel and fought with Jambuvan for twenty-seven days. Jambuvan finally acknowledged Krishna as victor, and gave him in marriage his daughter, Jambuvanti, with the jewel as dowry. Krishna returned the jewel to Satrajit, who in gratitude gave him his daughter Satyabhama in marriage. (Puranic story).

Or take for a further example the stone (that was brought to life) by the dust of Thy feet.† But this, my daughter [Praise] has not been under a curse of her husband (as Ahalyā was);

Again, my daughter is pious, and has a form able to attract Hari's heart, nor has she been permeated with sin.

37. Ah! I very opportunely recollect well (another story), how the maid-slave of Kansa [Kubjā] was straightened by Thy hand, the hand that sprinkled on her the nectar of the purest compassion.

Thou wert pleased with this slave of thine enemy, but my daughter!

Thou dost not want. Thou dost not wish to adorn her. Am I so bad a man as all that?

GOD ACCEPTS GIFTS FROM THE HUMBLE.

38. Just as the handful of rice flakes pleased Thee,* whose desire is gratified,

So may my Poetry please Thee. Thou who art rich, just and a friend, why dost Thou arrogantly refuse my gift?

---

†Ahalya, cursed by her husband the *rishi* Gautam, turning her into a stone slab, was stepped on by Ram, and was immediately changed into a beautiful woman.

*This story of Sudama is a very popular one, used to show that God looks at the devotion of the giver and not at the intrinsic value of the gift offered to Him. Sudama was extremely poor. Unable to make a larger offering he took with them all he had, a handful of rice flakes. Recognizing his love and devotion Krishna received his offering with love and respect.

Saints record that Thou didst eat grains of rice
in the house of Vidur.
If this is true, how did he dare give them to Thee,
his Lord, and Thou who art as dear to him as
his soul or fortune?†

39. Then there was she, who to first taste the fruit,
bit into them with her loose teeth,
And to know whether they smelt properly, put
them to her nose.‡
It was such Bor fruit this Bheel woman gave to
Thee,
Well, enough of these ancient stories. Look Thou
into the record of Thine own deeds.

IF UNHELPED IT IS OUR FAULT, NOT GOD'S.

40. O Lord, Thou never turnest away from those
who come to Thee for refuge.
Therefore, those who desire their own good have
only this to do (come to Thee for refuge).

---

†This story also brings out the same thought that God looks at the heart of the giver, and not at the value of the gift.

‡The Bheels, a semi-wild tribe of wandering people, live largely on wild game and fruit. This old woman, whose name is given as Shramana, to make sure that the wild fruit, the Bor, she was offering to Ram, was sound and not wormy as they often are, smelt of them and even bit into them with her loose teeth. Ram recognized the true motive behind her crude act, and accepted her gift accordingly. Moropant's argument is that, if Thou accepted such small but loving gifts, why willest Thou not accept my praise of Thee.

It is true, O Father, that Thou art ready with
Thy favor without a moment's delay,
But unless the *Chātak* bird opens its mouth, the
rain from the clouds will not fall into it.*

41. The fault of unkindness does not even touch
Thy feet for a moment,
O Lord, It is we who are at fault. And still
Thou dost protect us.
I have not yet in truth come to Thee for refuge
as I ought,
Therefore, sensual desires are pleasing to me. He
who can obtain nectar, will not drink intoxicating liquors.†

42. Not taking count of the result, open and destructive sins,
Numberless, and of many kinds, I have knowingly indulged in.
Forgive me! O God! I am the friend of
Ajāmil.‡ Thus to Thee
I plead, O Thou Bridge-over-the-river-of-distress-difficult-to-cross.

---

*The *Chatak* is described as a bird that lives on rain, but it must open its mouth to it, if it is to receive it. God is ever ready with His favors, but man must do his part in order to receive them.

†Moropant here acknowledges that it is his own fault that he has not yet received God's forgiveness. As he, who can have nectar to drink, will not touch intoxicating liquors, so he who has made God his refuge, and received His favor, will no longer be pleased with sensual desires.

‡This allusion to the very familiar story of the wicked Ajamil being saved when at the point of death, is Moropant's argument that he, sinful though he was, should be forgiven and saved as Ajamil was.

43. It is not false. It is true, that with Thy hand
Thou didst lift up the mountain.*
Thou who didst thus take down the pride of
Indra, Thou who art the mine-of-great-deeds.
Now if Thou, by Thyself alone, savest me, dull
creature, out of the mud (of sin),
I shall call Thee, "the wonderful hero of the
Three-worlds."

44. If a physician is very highly praised as "marvel-
ous! marvelous!"
And even if he has dug up from its very roots
the tree of disease, afflicting many others,
Yet unless he destroys his own enemy, his own
insufferable disease,
The ordinary sick man will not carry in his heart
any faith in him.

MOROPANT ACKNOWLEDGES IMPATIENCE.

45. Call me impatient, if Thou wilt, I accept the term
as a good characteristic.
Indeed, may my heart be always impatient (for
Thee) O God. O Thou cloud of the adoring
peacock.†
Everything seems momentary. How then can my
heart accept a moment's delay,
Through deep concern my mind is like a very
rapidly revolving wheel.

*Indra, the god of rain, caused a heavy downpour on the cowherds, friends of Krishna. In order to protect them, he held up Mount Govardhan on the tip of his finger. (Puranic story.)

†Moropant again plays on his own name. Peacocks are supposed to be especially joyous at the sight of a cloud. His own name meaning a peacock, God is called a cloud that brings joy to his heart.

46. Already there is becoming visible old age, carrying the white flag of Yama's army,*
With Diseases marching in front.. And in fighting with them my body is worn out.
Aside from Thee, pre-eminent in power, I have no other helper.
If I am not impatient (for Thy help), my enemy will cut my throat.

47. In the end Thou wilt have to give me the protection which Thou dost have to give to those coming to thee for refuge.
Then why delay at all? And why should I, helpless one, have to sit mourning?
It is not proper for Thee, O Lord of all, to have to rush all alone (to the help of anyone).
So it seems better that Thou shouldst come to my help before Yama touches me.

MOROPANT DOES NOT WISH TO TROUBLE GOD.

48. (Thou mayest say,) "I will somehow or other protect you. I will grant you the desire you may have in your heart.
Why are you worrying yourself about me?"
Although Thou mayest say this, O Most Beloved, O Life-of-the-world!

---

*The white hairs of old age are the flags of Yama's army, in front of which march Diseases. White hair is the warning that Death is gradually approaching.

Yet, O God, that which makes fulness of joy for a forest, is the very thing that makes fulness of joy for the deer that makes it its refuge.†

49. It is clear that by the happiness of a mother, her child is happy.
Whatever sorrows trouble her, the same trouble her child.
Therefore, not for a single moment may trouble touch Thee, O Thou, my-very-Life.
O Thou Bridge-over-the-waters-of-distress! O Thou Giver-of-life-to-all-creatures!

50. May the whole length of life of us, Thy *bhaktas*, be Thine.
For in the act of living what great number of good deeds have I, a weak creature, added to my life?
May Thou, Dear and close Friend, live happily for a long time. And in this darkness of ignorance,
Show men the good path. I am content with that, O God of Goodness!*

51. (Some may say), "I have heard of hundreds of thousands of nobly forgiving characters among gods, demons and mankind."

†In verses 48 and 49 Moropant desires that God be not troubled, for a troubled God would mean a troubled *bhakta*, as a deer is affected by the state of the forest, and a child by the state of its mother.

*Moropant, mindful of his own life's failures, would offer to God the years of his life, which God could better use.

Let them say so, if they will, O God! But (I think) there is no one so forgiving as Thou.
Thou dost even to the present time bear on Thy breast, as if an ornament, the marks of Bhrigu's feet.†
Such are the stories of Thy greatness, pure and new nectar, that the poets drink.

52. (Thou dost perhaps say), "If your heart loves me, why does it turn to riches and the like?
Why does it refuse to sing the praise of my goodness and to listen to it?"
If Thou dost say this, O God, still dost Thou (remember) how thine own mother,
When nursing Thee, dropped Thee, and rushed to attend to the overflowing milk.‡

---

†The Bhagavata Puran (10, 89, 1-14) gives the following story. In an assembly of rishis the question arose, who was the most excellent of the gods. Bhrigu was sent to investigate. Because Bhrigu did not properly do obeisance to Brahmadeva, the latter showed his displeasure. Shiva attacked Bhrigu with his trident, because the latter rebuked him for his improper life. Finally, Bhrigu went to Vishnu's Heaven. He was asleep. To awaken him, Bhrigu kicked him on his breast. Awaking, Vishnu, instead of being angry, made obeisance to Bhrigu and apologized for not giving him a better reception. Also remarking that in kicking, he must have hurt his foot. Vishnu with his own hands rubbed Bhrigu's feet. Bhrigu, on returning to the assembly of the rishis, reported his experiences, and it was unanimously decided that of all the gods, Vishnu was the supreme in excellence. The kick left a mark, called Shrivatsa, which Vishnu bears, a witness to his forgiving spirit.

‡The reference is to Krishna's mother Yashoda. She left Krishna to attend to the milk overflowing over the fire. It is no wonder that I should neglect Thee for riches and the like, if she left Thee for the milk.

SENSUAL DESIRES—A SHE-DEVIL.

53. Truly sensual desire is an uncontrollable she-devil,
Who makes one do evil deeds, who seduces one, and who cannot be thrust aside.
Therefore, it is that I plead with Thee, who knows how to exorcise. O God! Take her out of me!
Then, if Thou askest me to sing aloud Thy praise, I will do so.

54. The stories of Thy goodness are to be likened to a herd of wish-cows, among them a she-ass,
Namely, Sensual desire, made her way. As she feared Shuka the milkman,
So she feared no one else.* Although with a club one tries to drive her out,
Still she gives him many a kick. If so, then what of me, who has no club.

55. Just as Kharāsur† was an evil creature, so is this she-ass of Sensual desire.
Thou alone hast the real power to kill her.

---

*Indra, envious of Shuka's austerities sent Rambha, a beautiful celestial maiden, accompanied by Spring and the God of Love to tempt him. He resisted them. Shuka, the reader of the Bhagavata Puran, was, therefore, feared by Sensual-desire, as she feared no one else of less purity of heart.

†When Krishna was with his cowherd friends, his enemy Kansa, sent Kharasur in the shape of an ass to kill Krishna. But Krishna killed him.

Baki [Putanā]‡ had a good heart, and Tātakā§ was small in stature, but this one, (this she-ass) has nothing of good in her.

Why then art Thou needlessly ashamed (to kill her). It would be merely one like other deeds (of Thine) in the cowherds' forest.

56. But be that as it may, for the sake of fulfilling Thy promise,

It is necessary that Thou shouldst deliver from their troubles those who come to Thee for refuge.

This is especially right for Thee to do, and so, O Lord, without further questioning, make true Thy promise. Was the Ass [Kharāsur] so very much more important? Kill, O Lord, this she-ass [Sensual Desire].

57. Behold how this she-ass seeks to exert her power over even those who are Thine own.

To kill her, therefore, is not a shameful thing, O Lord. She is in visible form the powerful affliction of Thy saints.

She says, "The milk of those wish-cows, namely stories (of the gods) is valuable, abundant and sweet also,

But why therefore, should you turn away from me, who belongs to you, and milk those who belong to another?"

---

‡Kansa sent a female creature Putana to kill Krishna, whom Krishna killed.

§Tataka, a demoness, was living in a forest in the vicinity of Vishvamitra's cottage, and molested him and other rishis. Vishvamitra had her killed by Ram. Assuming that God might be ashamed to kill a female, though as bad as Sensual desire, Moropant reminds him that as Krishna and Ram he did kill females.

58. These Wish-cows, stories of God, would seem to be even better than one's mother.
When they see infants and even adults their milk flows.
Any one can at any time milk them, without their ever going dry.
They lick the filth from their calves, without themselves being defiled thereby.

59. To the Stories of God I have used the figure of a Wish-cow. It seemed a fitting one.
But I am dull of mind, and saintly ears may have been displeased thereby.
The Stories of God cannot be likened to anything.* Of course in reality they cannot be likened to an animal.
I, in my impulsiveness, failed in not consulting the wise (on the use of figures of speech).

GOD ACCEPTS PRAISE, HOWEVER EXPRESSED.

60. Religious teachers preach to the ignorant the profound doctrine,
That Thou delightest in praise, however it may be expressed, and that Thou dost not take to heart the faults in those who praise Thee.
Therefore, O Thou Praised-by-the-Vedas, I am praising Thee as best I can.
Yet in my heart I do acknowledge and fear of what those who are wise (may say of my poem).

*As God cannot be likened to anything, so the stories in regard to Him cannot be compared with anything.

61. My thought is, "In my poems of praise may there
not appear a fault in a single letter."
Oh when indeed shall I thus praise Thee (perfect-
ly) freed from all doubtful faults?
This is what I am wishing for. (But if imper-
fect) then why dost Thou not honor them?
O Thou Wish-tree-to-Thy-saints, O, Thou-who-
takest-away (sin) [Hari]. Truth has no fear.

62. Dhruva* was very fond of praising Thee, and
therefore, with great love and respect.
Thou didst touch his cheek (with Thy conchshell),
and gavest him the realization of that which
he sought.
Do so to me! Place Thy lotus-hand on my head,
O Husband-of-Lakshmi,
O Giver-of-blessings-and-assurances-of-peace O
All-Powerful-One! Control my mind.

63. But let Thy Lotus-hand pass! I am a sinner un-
worthy of it.
Munis and even gods, however, make their obeis-
ance to Thy feet.

---

*Dhruva, the son of a king, while yet a small child, turned to a religious life and a desire to find God. Instructed by his mother, he went into a forest and performed austerities, which excited the wonder of gods and *rishis*. Vishnu pleased by Dhruva's devotion, instructed him to return to his home, and carry on the kingdom. After which his spiritual desires would be granted. His father abdicated in his favor. He ruled sixteen thousand years, and then started to find his spiritual goal. He travelled far and wide, reaching at last Vishnu's abode. In return for his devotion Vishnu gave him the honour of being the Polar star, the centre of the physical universe, and to whom the sun, moon, and stars make their obeisance. [Puranic story.]

And the dust even of Thy lotus-feet is worthy of the obeisance of the Three worlds [Heaven, Earth, and Hell.]
So, O Thou, Tactful-in-the-bestowal-of-favors, Somehow cure this one [Moropant] from sin.

64. Just as Thou didst fulfil the desire of Dhruva, (touching his cheek) with Thy conchshell,
So if Thine heart, with its love, should plan to do the same by me,
Well and good, yet do whatever seems right to Thee. But to be compared with Dhruva,
I am not worthy. He was very powerful, and worshipped even by Indra.

65. What tender age! (five years) What rigorous austerities! And what faith (in Nārad's word)!
Dhruva was one whose heart was truly fixed. He is worthy of the praise of the universe.
How couldst Thou openly compare him with me, Mount Meru with a mere mustard seed.
But when granting Thy favors, Thou dost not consider who is least and who is greatest, O Hari!

66. Thy Lordly power means this, that in the compassionate giving of a gift,
The devotee at Thy feet, by the reception of the gift, is raised to an equality with Thyself.
Of what use would a favor be, if it did not remove inferiority?

How is it Thou hast forgotten about Rāvaṇ's younger brother [Bibhishaṇa]?* O Rām!

67. Whatever the outward man may be, he whose heart is clean,
Have mercy upon him. Give to me, Thy servant, the blessing he can digest.
Gifts seem to me useless, that Thy slave cannot digest, though they be many.
Therefore, give according to his fitness to receive. Then those gifts will be helpful and an honour to him.

GIVING OF GIFTS SHOULD BE WISELY DONE.

68. Thou art very generous in Thy giving, but beware, lest in doing so, Thy heart should make a muddle of it,
As Shiva did when he gave his promise to (Vrikāsur). May the same not happen to Thee, O God!

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*When Ram went to Ceylon to recover his wife Sita, whom Ravan, the ten-headed monster, had kidnapped, and when the battle between Ram and his monkey army, and Ravan with his ferocious army took place, Ravan's youngest brother, Bibhishan, took Ram's side, and deserted his monster brother. Ram received him with honour, and raised him to the kingship of Ceylon. [Ramayana.]

How was it that Shiva did not know what an ungrateful wretch Vrikāsur* was?
How cleverly Thou [Vishṇu] didst save Shiva's life, the Charmer-of-the-serpent-of-this-worldly-life.†

69. The son of the Brahman (Vyāghrapād), eager for milk, worshipped Thee (O Shiva) with a fixed resolution.
Into his hand, therefore, Thou, Slayer of Cupid, didst give the Ocean of milk.†
Generosity is good, but it should result in continued happiness to those worthy of it.
You may give nectar to a serpent (yet it will bite you). Just so, the giving of favors to evil men, leads to trouble.

70. O Infinitely loved! O Giver of happiness! From the very beginning Thou hast been the Joy-giving-cloud,

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*Vrikasur, having pleased Shiva, He gave him the gift of turning anyone to ashes on whom he placed his hand. The misuse of this power brought much trouble to the inhabitants of Heaven, the Earth and Hell. On one occasion the ungrateful wretch rushed upon Shiva himself, and would have reduced him to ashes, had not Vishnu intervened, and assuming the form of a beautiful maiden, so attracted this demon, that he left Shiva for the moment to dance with the maiden. As the maiden danced, so did he. She put her hand on her head. He put his hand on his head, and immediately turned to ashes. This story illustrates the evil of giving a gift to those not fitted to receive it. [Puranic story.]

†Upamanyu, the eldest son of the poor *rishi* Vyaghrapad, having tasted milk at a playmate's house, asked his mother for milk. She refused on the plea of poverty. Upamanyu then went into the forest and began austerities that so pleased Shiva that he gave into his possession the whole Ocean-of-milk. [Mahabharat story.]

To my peacock-heart‡ Let not Thy mercy weary
for a single moment, O Śiva.
I have really praised Thy generosity, O God.
How could a child
Ever purposely ridicule his Guru? Look! I am
altogether a simple-minded man.

VISHNU AND SHIVA NOT TWO GODS, BUT ONE.

71. Those to whom there seems a difference between
Vishṇu [Hari] and Shiva [Hara], let them
think so, if they so choose, but in reality,
The wise say there is not the least difference be-
tween the two. I, therefore,
Say to myself, "The opinion which the Shaivites
proclaim is not correct.
Nor indeed the opinion of the bigoted Vaishṇavas.
These two (Vishṇu and Shiva) form the
supreme divinity.*

72. One moment I address Thee as Purāntaka
(Shiva), the next moment as Murāntaka
(Vishṇu),
If on that account Thou wouldst call me an officious
Brahman, do so without hesitancy,

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‡Again a play on his own name, Moro-pant, Mr. Peacock.

*Hindu philosophers and theologians postulate that the Universe consists of but one substance, Brahma. This substance appears in the infinite forms of the universe with such names as are given them. These forms beginning with God and ending in the inanimate are of the one substance, but vary from one another in form. Among these are Brahmadeva the Creator, Vishnu the Preserver of the Universe, and Shiva the destructive force in the Universe. The wise regard these three as One. It is the common mind that thinks of them as three separate gods, and whose devotees fight with one another. Moropant declares for the unity of the three as manifestation of one God.

But Shiva worships Thee, and Thou dost worship
Shiva. Shuka and Vyāsa
Have declared this to be the truth. It is an old
story, not a new one, so bear with it.

73. He [Vyāsa] son of Pārāshara, was Thy *avatār*.
Men turn
To his sayings (for authority), O Lord! Even
if in the midst of his sleep he was heard to
mutter,
Yet, O Lord of the Universe, it was a string of
Thy holy names
That proceeded from his mouth, a string of names,
motherlike, making mankind happy.†

THE POWER OF GOD'S NAME

74. Thy Name, O Father, is very tactful. Slowly,
slowly it subdues the heart.
Kali, (the Satan of the present Kali Age)
Even that great evil, being so hard to withstand,
is afraid of It.
It drives away sorrow and sin. Need I add more?
To Pralhād,
It quickly brought Thy presence, O Lord-of-the
material-world.

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†The repeating of God's Name or Names is believed to have a great influence over the heart, in turning it from evil thoughts to godly fear, and righteous living.

75. The characteristics of Thy Name are the same as belong to Thee. Not by a single atom are they inferior.
Indeed they may seem even greater than Thee, for Thou hast not such mighty qualities.
(The repeating of Thy name) is always easy for any one.
Moreover, it never puts the repeater to a test, nor for a moment even sends a man to Hell*, O Ruler of the Universe!

76. The powerful king Bali was put to the test, yet he did not fail to meet it.
Not only do I think him great, but all others think the same.
Whatever the tester does, the heavy gold has to bear with it.
Not only did Thy feet save the son of Virochan [Bali], but the world also.

---

*Moropant says that God may put a man to a severe test, but His Name does not do so. Yet God tests men for their good, not for their evil. Bali, the son of the demon Virochan, wishing for Indra's place, began a hundred sacrifices to attain it. He had completed ninety-nine and was on his hundredth, when Vishnu thought fit to stop him. He assumed the form of a dwarf, Vaman, asked Bali for as much land as his three steps would measure. Bali granted it. Vaman then assumed an infinite form; placing one foot in the Heaven, the next in Hell, and the third on Bali's head, which sent him for a time to Hell. From his feet the sacred river, Bhagirathi, flowed down to the earth, bringing blessing to the earth. As a result of this severe test, both Bali and the world were blessed. [Puranic story].

77. If thou hadst not put Bali to that severe test, O Lord, how
Then would that wonderful reputation of his, with which the assembly of poets are also made to shine, have been gained?
How would that river [Bhāgirathi] have come into being? How could the Good woman, namely, the Three-worlds, have looked
Well adorned without that superb pearl necklace?†

TEST NOT MY WORTHINESS TO RECEIVE.

78. But put me not to a severe test. I am not able to bear it. I would not have (Bali's) reputation.
A fly-whisk is fitting for a king. It is of no value to a poor man to have the fly-whisk proudly waved over him.
Be it so that I do not have a great reputation. But how was it (I may ask) that among the Cowherds Thou wert pleased (to wear) a blanket?*
How is it Thou dost not bring this to mind. Would a strong man choose defeat?

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†The Bhagirathi river is conceived of as a string of pearls, and the Three-worlds (Heaven, Earth and Hell) conceived of as a woman who would not have looked well dressed without that string of pearls around her neck.

*Moropant here brings to mind the humility shown by Krishna among his cowherd friends. Instead of garments becoming his high estate he chose to wear what his humble friends wore, a simple blanket, thus making himself one with them.

79. Why wouldst Thou put a poor weak man to a severe test? O Lord! O Ocean-of-Mercy.
In a battle warriors cut down warriors. They do not attempt to subdue those who are cowardly.
Whatever mercy Thou dost vouchsafe me, I shall consider abundant, O Lord, My Refuge!
I, who am coming to Thee for refuge, in this wilderness of worldly-life, am in deep distress, sinking in darkness.

80. As those words, "distress" and "wilderness", came to my lips,
There came to my mind the recollection of Thy glorious feet,
That to make true Thy father's promise, O Life-of-Jānaki [Sitā]
Hastened rapidly into the wilderness [Daṇḍakāraṇya]—feet, whose coming was the fruit of the austerities of *rishis*.†

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†The use of the words "distress" and "wilderness" brings to Moropant's memory the story of Ram and Sita, as told in the Ramayana. Kaikeyi, one of the wives of King Dasharath, anxious that her own son should inherit the kingdom, made her husband promise to send Ram, the son of another wife, into exile. Ram was really the choice of his father, but because of unwillingness to break a promise, his father informed him of his wish that he should go into exile for fourteen years. Ram, with his noble spirit, accepted the situation and hastened with his wife Sita to the Dandakaranya forest ready to meet all its possible dangers. In this forest there were many *rishis* performing austerities, under great difficulties from demons, and monsters of various kinds, who hindered them. Ram, who rid the forest of these enemies, thus fulfilled the wishes and prayers of the persecuted *rishis*. [*Ramanyana*].

FAULTS DO NOT PREVENT GOD'S IRONY.

81. O Supreme Lord! How was it Thou hadst pity on her [Sitā], and to-day, O Lord, (why not on me)?
Think over this, O Lord, in Thy heart.
Thou didst wander from forest to forest like one possessed, in search of Sitā, exclaiming day and night Aha! Aha!*
I am not skilled in the use of language, but I am one fitted to receive Thy mercy.

82. The *rishis* (in this forest), in order to have Thy presence with them, became as it were sticks
In the fire of austerities. Such *rishis* Thou didst leave, and called monkeys around Thee.
The person for whom Thou didst undergo so many unfitting experiences, and for whom Thou didst fall into such distresses was Sitā.
Is my too much talking any more out of the way than hers?†

83. "O Thou, Joy-of-the-three-worlds, [Rām], O Thou Mine-of-power and all-noble-qualities!"
She [Sitā] said to Thee, "Give me that golden deer. Make the greatest effort (to shoot it)"†

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*Sita was kidnapped by the ten-headed monster Ravan, and Ram in great distress searched everywhere for her. Moropant says, "Am I not worthy of that same pity and effort to save?"

†The forest was full of *rishis* performing austerities, though hindered by wicked demons. Sita's plight, however, filled Ram's mind and gathering an army of monkeys around him, he left the *rishis* for the sake of saving his wife Sita. I was Sita's puerile insistance that he should shoot the golden deer with his arrow, that led to her being kidnapped by Ravan. "Am I not to be helped," says Moropant, "because I fail to express myself rightly, or talk too much, or talk unwisely?"

Though she was Thy loved, yet she commanded
Thee to do an unworthy deed.
A Libertine will refuse nectar, and openly drink
at a woman's command.

84. Sitā's servant (Lakshmaṇ) was very careful (to
serve her), but she never expressed to him a
word of blessing.
He never failed in his service, and yet she never
rewarded the efforts of this brother-in-law.
She spoke to him also in an improper way. Ask
her about it, Thyself, and put away anger
(towards me for reminding Thee of it).*
Don't club me, Father, because I am soft like
cotton.

85. What one does not like, one sees to be faulty.
What one likes, one calls good, though faulty.
Parents love their own children, although they
may have crept into the mud-puddle.
How was it that Yashodā tightly embraced Thee,
Although with Thy muddy body Thou didst soil
her garments?†

---

*When Ram left Sita to shoot the golden deer, he insisted on having his brother, Lakshman, remain in charge of Sita, lest some harm should come to her. When Ram shot the deer, it cried out, and Sita hearing the cry thought it was Ram's voice in distress. She ordered Lakshman to go and help Ram. He refused, as Ram had charged him to remain with Sita. Sita would not listen, accusing him of improper motives in his refusal. This was too much for Lakshman, and he went in search of Ram. That was Ravan's opportunity, and he kidnapped Sita.

†Yashoda was Krishna's mother, and like all mothers she did not love her infant less, because he crept into a mud puddle and soiled her clothes when embracing and kissing him.

86. The Gopis related to her Thy many pranks,
But they gave her more joy, I think, than any praise of Thy noble qualities.
Once, however, she did not forgive Thee. It was a very naughty prank of Thine.
Still not only did she cease to threaten, but just as she was about to punish Thee, she let go Thy hand.‡

87. Perhaps Thou mayest say, "She did tie me, but she did not give me pain."
Yes, but bear in mind, she did not pain Thee, her child, as much as Thou didst pain her.
If one rope had been sufficient at first (to tie Thee), why did she have to fasten other ropes together?
This Gopi [Yashodā] was not strong; in Thy pity for her, Thou didst let her bind Thee.*

88. Thou didst bind Bali. But, didst Thou forsake the natural compassion of Thy heart which is to us as our mother?
Gurus (elderly persons) only for a moment seem angry.
Water, when heated by contact with fire, does not lose its natural quality of coolness.

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‡While nursing Krishna, Yashoda left him to attend to the milk on the fire. Krishna was very angry at this, and going into the house smashed all the earthen vessels, and grabbing a handful of butter sat eating it. Yashoda rushed after him with a switch, but as he puckered his mouth to cry, she was too tender to punish him. She dropped the switch and let go his hand. Moropant's implication is, "We easily forgive those we love. Forgive me."

*Krishna's mother Yashoda once wearied herself out attempting to tie with a rope her prank loving child. When he, however, saw how she was being wearied, he allowed himself to be bound without further resistance.

89. Thy supremely compassionate feet are well-known.
Faults belong to men, but because of that do Thy feet even for a moment turn away from them?
A father is not hard hearted, when he says to himself, "I do not want my child to become a blockhead."
Will a sick man, who likes some indigestable food, like also to drink the bitter medicine?

90. In battles Thine own hand has killed innumerable wicked beings†
But not with a cruel purpose. Thou didst have mercy on them and save them from the return to births and deaths.
Thou art the Father of the world. All living beings are Thy children.
Thou, O Father, dost sometimes have to rebuke them, but at the same time givest them sweetmeats to eat, but nectar is never given by one who desires to kill.

91. Just as a crane stands in solemn attitude, to all outward appearance, yet it does so to catch and swallow the fishes!
So Baki [Putanā], devoid of all goodness of heart, laid in wait for Thee.

---

†In delivering the world from its enemies the *avatars*, Ram and Krishna, are said to have killed many. But in so doing, they had compassion for those They killed, and in the very act of killing saved them from their wickedness, and gave them eternal salvation.

But to her, who gave Thee poison to drink, Thou gavest to drink the nectar (of immortal life)*
Be it that the wicked see no goodness in this, The true of heart, however, see its goodness.

92. We never listen to what is for our good. We have committed many sins. We shall still commit them.
But Thou, Father of mercy, Thou dost simply say, "My child does not obey me."
But never dost Thou, O Lord, refuse Thy mercy to any of Thy worshipping children.
Just as Nanda [Thy father] never for a moment was angry with Thee.

GOD IS A TRUE FATHER.

93. Thou art a true Father. What other kind of a God could have created mankind?
It is Thy lotus feet that both give to the world the desired fruits, and cause others to give them.
May this same mercy continue, O Hari. May this relation of Father and Son never be severed,
For who else would care for such a sinner as I am?

94. If a son is intelligent; if he accumulates wealth; if he carries on the domestic affairs;
If he carries on his head the family responsibilities; such a son has the love of his father.

*Putana, with poison in her breasts, came to give such to infant Krishna, in order to poison him to death. He sucked out not only her poison but her very life. Yet in so doing he saved her soul, giving her immortal life.

If he is not such, then not for a moment does he love that worthless son.
But Thou lovest such an one. Thou protectest such an one.†

GOD A TRUE MOTHER.

95. Be it that a father may weary of such a son. A mother never wearies of her wayward boy.
The heart that melts into the nectar of compassion [the mother's heart] is never stained by the black deeds that stain the family.
The father may seek to cover up his son's faults with a garment of affection, but it is insufficient (to cover them).
Therefore, the good and wise say, "Never can the debt be repaid to her who gave them birth."

96. Yet a mother may weary of her wayward son, for *Karma* has a hundred pretexts (for causing this).
Just as the Vedas are defiled in this *Kali Yuga,* so her heart may become hard through the actions of a wicked son.
Yes, perhaps a mother may weary of her son, O Father, but Thy compassion towards the humble minded, never wearies.
Just as the Divine River [Bhāgirathi] never removes her hand from the work of destroying the sins of the world.

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†Moropant here declares God's universal love for all His creatures, both good and evil, caring for all alike.

97. Thy Compassion is itself Mother. All creatures are Her offspring.
Instructed by Her, all who nurse them show compassion.
Although the wise and good think thus, they do not throw aside the idea that these nurses are their earthly mothers.
The Gopi, Yashodā, was honoured by Thee as mother. If all men thought the same, what would be the loss?

98. Baki [Putanā] who placed to Thy mouth her poison filled breasts,
O Lord, Thou even placed her in that same place of infinite happiness, as Thou didst Devaki.
And if they were, then why wouldst Thou not also do the same for Thy mother, Yashodā and even the cows?*
Giving a happiness that never ceases. Such acts of Thine, who will not sing in praise?

99. Such was Thy gratitude, O Hari, found in Thee alone!
O dearest Friend! Thou bestowest mountains of Thy good favors, but thinkest of them as mere atoms.
No wonder, the maiden, in the form of the great poets, songs, loses her heart over the priceless ornaments of Thy nobleness.
Who is there who will say one should not sing again and again of Thy noble deeds?

*If Krishna saved Putana, who in giving him her poison-filled breasts meant to kill him, how much more would he give eternal happiness to his mother Yashoda, and even to the cows, whose milk he drank.

SINGING OF GOD'S NOBLE DEEDS

100. Thou art exceeding good. Speak to me so that I may understand.
How can a man be a lover of Thy deeds, when he says to himself, "I have heard these stories before"?
Why! Every moment they gave new delight to even Shuka the *sannyāsi.*
Anyone who is not charmed by the stories of Thy deeds, lacks the poetic sense, unfortunate one!

101. Though the maiden, Song, appears again and again on the stage of the ear,
Still those who appreciate music are charmed by her songs, They do not get weary of hearing her.
Flirting maidens conquer gallants by their repeated glances,
Those indifferent to their charms, remain unconquered, even if they should receive their kisses.

102. Songs (of Thee) subdue the heart of the good man, just as Rādhā subdued Thy heart.
She of whom Thou didst say, "She is more than my life to me."
O Beloved-of-the-heart-of-Ramā, if Thou didst lack her (Rādhā's) attentions,
O Lord! Thou didst feel as when a home seems like a jungle.

SONGS OF GOD ARE WORLD-CHARMERS.

103. A Song (of Thee) is a world-charmer [a mohini]. Mohini was not her equal.*
Be it that Mohini did bewitch the hearts of the demons, but this one [Songs of Thee] how many *sanyāsis* and the like has she charmed!
Be it that Mohini bewitched Shiva. I cannot deny it,
But He placed his loved, Gaṅgā, in his hair!
What sort of a wise leader was he for those walking the *munis'* path?

104. (The charmer), Song, though bewitching gods, demons, men and serpents does not turn away from them afterwards.
She regards no differences in seating them. And she gives them the true nectar [Eternal salvation] to drink.
The other Mohini [the incarnation of Vishṇu], although she gave nectar to them who were devoted to her,
Yet while they were swallowing the nectar, she killed them (the demons) without pity, O Father.

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*When the ocean was churned, and nectar was produced, gods and demons fought for it, the demons finally securing it. The gods approached Vishnu and he took the form of a beautiful maiden, called Mohini, who bewitched both gods and demons. She obtained the nectar, and while distributing it to the gods first, the demons Rahu and Ketu, slipped in among the gods and drank some of the nectar. Mohini detected them there, and drawing her sword cut off their heads. In this and the three following verses Moropant compares the two maidens, one the Stories-of-God that bewitched the heart and the other Mohini, she whose form Vishnu had taken to bewitch and destroy the demons. [Puranic story.]

105. Those who believe these Stories-of-Thee, they obtain their heart's desires.
But that other Charmer [Mohini] who is well-known to the world was a ready deceiver of those demons.
How then can Stories-of-Thee, be in friendly relation with her. She also [stories of Thee] does so to take away the evils accumulated in a former birth.
And thus she gives immortality. The merciful do that at times deceiving for the purpose of bestowing mercy.

106. I ask Thee to merely listen to what I say. If the ignorant wish to laugh at me, let them do so.
If a dear child should seize some arsenic to swallow it,
The mother may deceive the child by tempting it with a larger piece of sugar.
In this case can she be charged with unkindness, for deceiving her child?

107. Therefore, Stories-of-Thee are very much superior to Mohini.
These Stories become the cause for the gift of the desired fruits to meet the longings of Thy worshippers.
But if Thou shouldst say, "Both are myself. What difference is there between the two?
Just as a man is saved by bathing either in the ever-flowing rivers, called the White [Ganges] or in the Blue [Yamunā]."

108. Ah! True. But the Stories-of-Thee are holy more so than Mohini, the form Thou didst take
In the case of the rivers, there is in reality no separate bodies, and the wise recognizing their oneness, worship them alike.
But I would express the ordinary experience of mankind, and may no sin attach to me for doing so!
It is a fact that the Yamunā is not held in as high an esteem as the Gaṅgā.

109. She whose abode is on the head of Shiva,* the Lord of the Universe,
The white foam of whose waters is not to be compared with the moonlight of the Sharat Moon,
And who stores in her womb many children like Vishṇu and Shiva.
Will wise men say (she and Yamunā are equal)? Even under stress of fear would any one say that molasses was the equal of nectar?

110. O Thou, with-the-complexion-of-the-blue-lotus, make the comparison of Mohini with Thy Yamunā,
If Thou hast to say to me that Mohini is Thy very body,
Then I will compare the Stories-of-Thee, That pure white lotus, that grew out of the ocean of nectar,
With the River-of-the-gods [Ganges], in which the good find rest.

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*The River Ganges.

THE CHARM OF THE STORIES OF GOD

111. Perhaps some one who has listened to the reading of all the Bhāgvat Purāṇ explained by Shuka, from the lips of some good man,
He may say, "These Stories-of-God cannot be compared with anything else". And of him perhaps Thou wilt say, "He is too partial to (these Stories)".
But it is not I alone who think these Stories-of-Thee have the stamp of victory beyond comparison,
Thy *Guru* [Sāndipani] thought the same. Ask that great Pundit, who gave Thee his blessing.

112. O Lord, Mohini did not infatuate Thee. But she deserted whom she infatuated.
Stories of Thee do not thus infatuate Thee and then desert Thee.
Look at Thine own experience. Just as mercury is solidified by that special vegetable juice,
So the Stories-of-Thee engross Thee in Them, as Thou Thyself didst tell Nārada.

113. Thou Thyself didst say to the God-rishis [celestial *rishi*s], "There I stand".
By this very word of Thine, O Lord, I call Thee, One-captivated-by the Stories-of-Thee.
Now just as Thou becomest absorbed in the Stories-of-Thee, so make my mind to be absorbed in them.
O Wish Tree to Thy worshippers, fulfill this desire of mine.

114. The *rishi* [Nārad] says, "Thy glorious deeds are blessings."
May it be given to me then to sing of them.
Let wise men say that there are other *yoga* methods, that give happiness,
But he counted of no value these other many ways to eternal life. So he tunes his *viṇā* and dances in the assembly.

115. Because he [Nārad] heard of Thy deeds from the lips of saints,
He became the son of Brahmadeva, he whom all saints praise,
His former low estate, and Thy great mercy, Nārad
Remembers every moment, O Lord, O Thou pilot-over-the-sea-of-this-worldly existence.*

THE STORIES OF GOD NEED THE STORY-TELLERS

116. It is the Story-of-Thy-deeds that saves, yet it cannot save by itself.
The sword needs help.† Only then can it slay the enemy.

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*Narad was the son of a female slave. But he had the opportunity of listening to the stories of God's deeds, and in which he became absorbed. As the fruit of this interest, in his next birth he became the mind-son of Brahmadeva, and a *rishi* of great fame.

†A sword, however sharp, cannot by itself slay. It needs some one to grasp and use it. God's deeds are mighty to save, but even they cannot save without the saints to proclaim those deeds.

So if one does not meet a God-man, if one fails of association with saints,
The ignorant hearts will not experience delight in Thy wonderful deeds.

117. A ship will sink in the ocean and will sink those in it, if it has no one at the helm.
Unless it has assistance it will not of itself show the passenger the other shore.
So when the Gospel of Thy good deeds makes use of God-men* (as pilots)
It quickly lands mankind on the other side o. the shore of this worldly existence [i.e. eternal salvation].

MOROPANT'S REQUESTS

118. May there, therefore, always be association with good men. May there fall on the ear the words of pious men.
May the sin-stains on the heart be washed away. May none take any pleasure whatever in sensual things.
May hearts cling to Thy Lotus feet, and may attempts to draw them away be met with obstinate refusal.
But should separation take place, may there be repentance with tears. May hearts be fixed on Thy deeds.

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*In order to translate the words 'bhagavadjan, or bhagavata,' I have coined a word "God-man", namely one who worships God with devotion and love.

119. May faith never waver. May hindrance from evil men be prevented.
May hearts not be fickle in worship. May the mind turn to the path proclaimed by the Good.
May the heart understand itself. May all evil pride vanish.
May hearts never again be soiled with sin. May all unrighteousness be burnt up through spiritual knowledge.

120. May the long list of Thy names, the source of blessing, ever dwell on lips, O Hari.
Names that are a Mother, who at once fulfills all the desires of the heart.
Just as Thou, Pervader-of-the-three-worlds, showest mercy to Thy servants.
So Thy Name is openly seen to care for those who take refuge in her.

121. O Cloud-that-showers-the-nectar-of-compassion, O Hari, turn to Thy peacock [Moropant].
When her infant child cries, the mother in her sympathy lifts it up to her side.
And when indeed wilt Thou ever find such a poor beggar (like myself, in need of help)? O Thou whose-feet-are-praised-by-the-generous-givers.
It cannot be a heavy task for Thee to take me, Thy servant, across the sea of this worldly existence.

CONCLUSION.

122. O Rām, Cloud-of-mercy, Close-friend-of-those-who-love-Thee, Thou who also art the *guru* of the dancing peacock [Moropant]*

In the forest of this worldly existence, Thou hast been the swift protector of this wild bird [peacock Moropant] when distressed by the three forms of affliction.

How would it be possible that I, a poet, should not recollect that true blessing?

So remembering that one great friend, I have composed these one hundred and twenty-one peacock cries.†

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*Again and again Moropant plays on the meaning of his own name, "peacock." The peacocks live in the jungles, and are often distressed from thirst. A shower of rain is said to set them to dancing with outspread tail, and even the appearance of a cloud in the sky is a signal for their joy. Their hoarse cries, especially when tormented with thirst is called Keka, hence playing on that name, Moropant calls his 121 verses, the 121 cries of a peacock.

†The Kekavali of Moropant has many difficulties for the translator. Were it not for the enlightening commentary on the Kekavali, in the Kavyasangraha No. 29, by the late distinguished Marathi scholar, Vaman Daji Oka, my difficulties would have been doubled. I had the privilege of a personal friendship with Mr. Oka, and honour his memory both as a scholar and as one possessing an unusually attractive personality. J. E. A.

GOVINDA.

There are many poet-saints of the Maratha people, whose works have been preserved, but of their lives little or nothing is known. Such an one is Govinda, whose prayer is here translated. He is believed to have lived in the district called the Berars, and in the town of Vaṇi. There are those living there who claim to be his descendants. From his language it is evident that he is one of the later poets.

THE PRAYER OF GOVINDA

(*Kāvyasangraha No.* 24, *Page* 149, *Pada* 325.)

Chorus.—To what extremity wilt Thou see me suffer!
O God-of-goodness!
Without Thee a single moment seems an age, O Lord-of-Paṇdhari!

1. I have laid up no good deeds in a former birth.
And this present life, O God, has gone in vain, O Krishṇa.
By day and by night my mind covets my neighbor's wealth and wife.
My troubles in this worldly life are mountain high.
But how much I have heard from the mouths of Shuka and Vyāsa*
Of how those who bore the name of great sinners, were saved by Thy name.

*Vyasa was the supposed author of the Bhagvat Puran which he taught to his son, Shuka, who read it to King Parikshiti.

THOU HAST SAVED OTHERS. SAVE ME.

The Brahman Ajāmil,† a great sinner, was saved through the act of calling to his son, O God-of-Goodness!

Vālmiki,‡ who had murdered hundreds and thousands of Brahmans, Thou didst save, O God-of-Goodness!

The Elephant,§ calling for Thy help, was carried to heaven, O God-of-Goodness!

And the crocodile, although it had tortured him (the elephant), He (Vishṇu) caressingly held it to his heart, as he went upward, O God-of-Goodness!

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†Ajamil, a very wicked man, when about to die, in his distress he called out for his son Narayan. Narayan being God's name, it brought him God's help, and heavenly angels came down to take him to Heaven, to the disappointment of the angels of Yama, who had come to take him to Hell.

‡Valmiki, the reputed author of the Valmiki Ramayana, at first a robber and a murderer, was induced to repeat the syllables Ma-ra, ma-ra, die, die. In repeating them, the second syllable came first, and soon he found himself repeating Rama, Rama, Rama. This led to his conversion, and to his writing the great epic poem, the Valmiki Ramayana.

§The story of this elephant, called Gajendra Moksha, the Deliverance of Gajendra, is that of a king cursed by Agasti *rishi* to become an elephant, and remain so for a thousand years, until released from the curse by the sight of God. One of the celestial beings was also cursed at the same time to be and remain a crocodile, and to be released in the same way. The elephant and the crocodile became enemies, and on one occasion, as the elephant was coming out of the water of a lake, the crocodile seized him by the foot. In his distress the elephant suddenly remembered his former life, and cried out to God for help. The prayer was instantly answered, and God appeared on the scene. The curse from both was removed, and in a chariot-of-light (*Viman*) both were taken to Heaven, clasping one another as friends.

Thus Thou hast saved innumerable transgressors.
Well, then why should I have any anxiety for myself?
Yet I will never leave Thee, O God-of-Goodness!

Chorus.—To what extremity wilt Thou see me suffer, O God-of-Goodness!
Without Thee a single moment seems an age. O Lord-of-Paṇdhari!

CONFESSION OF SIN.

2. I have done wrong in hundreds of thousands of ways, through the force of my *karma*,
Therefore it is that I have been separated from the feet of my Lord.
Though Thou hast given me the power of speech, yet I have done nothing of value with it.
Lust, anger, pride and envy have entered into me.
My mind has been captured by conceit.
Because of this I have failed in many deeds.
But now, forgive my transgressions, O dear Vitthal, O God-of-Goodness,
At Thy feet I have offered my heart's emotion as Thy wife; O God-of-Goodness,
Save me, or send this body of mine to Hell, O God-of-Goodness!
I am sinking, save me with upturned arms, O God-of-Goodness!
When Thou wilt come to help me, I know not, O Protector-of-the-helpless.
Thou art my father, my mother, my near relatives, and a brother to those of low degree.

Chorus.—To what extremity wilt Thou see me suffer,
O God-of-Goodness!
Without Thee a single moment seems an age. O Lord-of-Paṇdhari!

FORGIVENESS ASKED.

3. In my ignorance I have committed many unworthy deeds.
O forgive me, my dear Vithābāi.*
Why hast Thou left me so quickly in a foreign land.
Without Thee every direction seems a deserted country.
Looking for Thee my eyes have become weary,
What am I to do?
Evil thoughts sink me into the pool of worldly existence;
Thou art the pervader of all, O Narhari, *Guru* and Lord, O God-of-Goodness!
I, Govinda, no longer imagine the Universe as of a dual nature,† O God-of-Goodness!

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*Hinduism recognizes the feminine as well as the masculine side of God, hence He is addressed both as mother and as father. When addressed as Vithoba, the masculine side is in mind. When addressed as Vithabai, the motherly, tender side of God is in the uppermost thought.

†Among Hindu philosophies that called Vedantism, holds that this Universe exists in one substance only, and therefore, there is no duality. The infinite variety in nature is but the infinite forms in which this one Substance, Brahma, exists. God, man, the animate and inanimate world are but forms in which Brahma exists. The error of supposing that the substance and the forms in which it exists are separate entities, is the error of errors, and is at the root of all evils.

I am Thy slave, Thou art the giver of the city of salvation, O God-of-Goodness!
O my *Guru*, place Thy peace-assurance hand on my head. O God-of-Goodness!
Now whatever seems right to my Lord's heart,
That do, in removing my distress, O Lord, Husband-of-Rukmiṇi!

Chorus.—To what extremity wilt Thou see me suffer, O God-of-Goodness!
Without Thee a single moment seems an age. O Lord-of-Paṇdhari!

MAHIPATI.

Mahipati, the author of Pāṇduraṅg Stotra, was born and lived in the little town of Tāharābād, in the Rāhuri Tālukā and Ahmednagar District. The account of his life was first written some thirty years ago by a poet named Dās Gaṇu, in his Arvāchin Bhaktalilāmrita (The Acts of Modern *Bhaktas*). All accounts of Mahipati's life come directly or indirectly from that source. It seems more appropriate therefore to translate Dās Gaṇu's account, rather than to give it in one's own words.

Chapter 2. "In the Ahmednagar District, between the Godāvari and Bhimā rivers, lies the Tālukā of Rāhuri, bordered by the Mulā river that flows into the Pravarā river. In this Tālukā (of Rāhuri) lies the town of Tāharābād. The honoured *kulkarni* [town clerk] of that place was one whose surname was Kāmble. He was a Brahman of the Shakal Branch, a Rigvedi, and of the Āshvalāyan family line. It was into that family of *kulkarnis* that Mahipati was born. Mahipati was born when his father had attained old age. It was in the Shaka era 1637 (A.D. 1715) that he was born at Tāharābād. Mahipati had beautiful features. He was indeed a second Cupid, or Cupid's arrow. In his early youth he began to assist in the office of the *kulkarni*. It generally happens that one who has the wealth of good looks, turns out to be a pleasure seeker. It is seldom that a beautiful face has an acquaintance with spiritual knowledge and true devotion. But it was not so with Mahipati. He was fully devoted to his religious life. A compassion towards all creatures was intensely awake in his heart. With pure

and honest love he daily worshipped Rukmiṇi and Pāṇdurañg.* Indeed he had received a jāhāgir† for carrying on their formal worship. Blessed, blessed is the *saguṇ*‡ worship of God, where the relation of the served and the server exists in a lively love, the full tide of which overflows the heart. He whose worship is of this kind, he truly is blessed, and later it reaches its perfect fruit.

Thus it was that one day Mahipati was sitting in the act of worship, when an official messenger suddenly arrived to call him. The messenger said to Mahipati, 'You must come at once to the court. The Chief of Police calls for you immediately.' Mahipati replied, 'I will come as soon as I have finished my worship. Wait until then. Kindly bear with me.' The messenger would not listen to this. Instead, he spoke to him very harshly. 'I am going to take you to the court at once, you *kulkarni*.' Mahipati felt there was no help for it, so he bowed to the God, and taking his bundle of papers, went to the court with the messenger. Mahipati finished the work that had to be done, and then returned home. He stood before the image of Vitthal, recognizing Him as his father and said, 'O Lord-of-Pandhari, Beloved-of-Ramā, Destroyer-of-all-Fear, Pāṇdurañg, The beginning-of-all-things-and-yet-Himself-without-beginning, Almighty, Shri Vitthal, Lord-of-the-Universe! I have the occupation of being the village scribe. Therefore I was truly unable to finish my

*The family are said to have made a pilgrimage to Pandharpur, and brought back an image of Pandurang and his wife Rukmini.

†In order that worship of some God, as in some temple, must be continued, Hindu kings gave the income from some fields, or villages, as an endowment, which was called a jahagir.

‡The *sagun* worship of God has been explained elsewhere. It means here the worship of the image of Pandurang, as being God with attributes.

worship of Thee. O God, do not, because of that turn away from me, Thy child.' With this Mahipati took the pen that was behind his ear, and placing it at the feet of Vitthal, disgusted with his occupation, he made this solemn affirmation, 'From to-day, O God, I will not engage in any Government service, and I will not take my pen in hand for the sake of a livelihood. And as to the future, none of my descendants, to the seventh generation, must engage in the occupation of a *kulkarni* [town clerk]. Damn that occupation, that hinders one in attaining the supreme-spiritual-riches!'

Having made this solemn affirmation, Mahipati became one totally indifferent to his bodily wants. Without cessation he kept repeating the names of Rukmiṇi and Vitthal. In giving away what he possessed he many times let his house be stripped of its belongings, holding to the conviction that this worldly life was only temporary. His heart became intensely eager to attain the Supreme-Brahma.

It happened one day that Tukārām appeared in a dream and said to Mahipati, 'You should sing the lives of the saints, in order to save the world. The Vedas have given thought to what God is and who He is. The Purāṇs have described how He may be attained.

Now see Mahipati, my hand is on your head, and God, Shri Hari, will meet with you. Sarasvati will dwell on your tongue. She will make you speak with a blessed voice, and the eight *Siddhis** will descend from you to

*The Siddhis are the mystic powers attained through yoga practices.

others. Shri Nābhāji† has put in poetic form the lives of a few of the saints (in the Gvālior language). Write the same in Marathi, adding new material.' With this blessing Tukārām, the great *Guru*, vanished out of sight. To that Shri Tukārām, the great saint, I make my bow."

(*Arvāchin Bhaktalilāmrita, by Dās Ganu, Chap.* 2, *verses* 6 *to* 81).

Mahipati's heart and pen were thenceforth devoted to the lives of the Maratha saints, and our knowledge of them, be it part history or part legend, is almost entirely due to him. But for him the story of these saints, from Dnyānadev, about A.D. 1290, to Tukārām A.D. 1649, would be practically a blank. All evidence points to his painstaking effort to learn the facts in the lives of the saints. His library was of no mean extent. Some of the books from which he drew his information are extant. Others may have, however, disappeared. He conversed with the descendants of some, to gather the family traditions. The lines between history and legend may not have been clear to him, but of his honesty to write down only what he believed to be true, there can be no doubt.

His chief works are:—

Bhaktavijaya, completed in 1762.

Santalilāmrita, completed in 1767.

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†Nabhaji, a Hindu saint, with a very interesting history, as given by Mahipati in the chapter of his Bhaktalilamrita, wrote a work in which the lives of the North India saints are very briefly referred to. This work of Nabhaji seems, however, to have inspired Mahipati to his great effort of giving in detail the lives of the Maratha saints.

Kathāsārāmrita, completed in 1765.

Bhaktalilāmrita, completed in 1774.

Santavijaya.

The Pāṇdurañg Stotra, which I have now given in translation, judging from internal evidence, I think must have been written after the Bhaktavijaya, and before writing the Bhaktalilāmrita. He is the author of many smaller works.

PĀṆDURAÑG* STOTRA

The Prayer of Mahipati.

INVOCATION.

Obeisance to Shri Gaṇesh.

1. Victory! Victory to Thee, Lord-of-Paṇdhari, Lover-of-Thy-*bhaktas*, Husband-of-Rukmiṇi! Thou alone art my Mother, Father, Brother, Uncle, and other relatives. 2. Thou art my Friend and my dear and near relative. Thou alone art my wealth and my treasure. I bring Thee to remembrance night and day. I know of no other means (of salvation). 3. Although this is so, O Ocean-of-mercy, I am caught in the snare of pride, and with a

*The image of Krishna in the temple at Pandharpur is known by many names, but the most common is Pandurang. It is of black stone, and stands on what represents a brick. What the actual facts are regarding the origin of this idol are not known, but the traditional story is connected with the saint Pundalik. Pundalik, at first a son cruel to his parents, is converted and his devotion to them becomes a wonderful sight for gods and men. The God Krishna came to see him. Pundalik, too busy to even speak to the god, threw a brick to him to stand on, while he continued to wash his parents' feet. The god has ever since stood there on the brick.

heart of lust and passion. 4. Therefore, my organs of sense are out of my control. I cannot contemplate Thee in the privacy of my heart. Now Thou alone canst remove all this, O Thou Creator, and Life-of-the-world. 5. O Pervader-of-the-Universe, O Infinite-One, Thy rule is everywhere, so remove my distress of heart, and in Thy mercy give me over to the care of the saints.

EXAMPLES OF GOD'S GRACIOUS HELP.

6. O God, Merciful-to-the-lowly. Thou hast come to the help of many in their distresses. Ambarish† was in great trouble, Thou rushed (to his relief). 7. Durvās had given him a curse. Thou in Thine anger sent Thy disk after him. Thus Thou, Mother and Father, becamest the holder of Thy *bhaktas'* honor. (Padap) 8. O God, for the sake of Ambarish Thou didst suffer ten rebirths*, and O Keshava, Thou in the form of *avatārs* didst reveal Thyself through deeds of many kinds. 9. When Prajāpati fell into great distress, then in Thy love didst assume the Fish *avatār*. Quickly Thou didst kill Shankhāsur, and gavest

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†Ambarish had asked the rishi Durvas to dine with him. Durvas accepted, but went to the river first for worship. He did not return quickly, and because the day, the twelfth of the month, was about to end, Ambarish had to go through the form of eating and making the customary offerings to the gods. Durvas took offence at this, and with a curse went on his way. Vishnu taking the part of Ambarish sent his disk to destroy him, but, his austerities protected him. Annoyed however by it, he appealed to Vishnu, who told him to apologize to Ambarish. He did so, and Ambarish and Durvas sat down to eat the meal that had been waiting for one year, Ambarish had been unable to eat until his guest arrived and had been suffering the pangs of hunger.

*Durvas had cursed Ambarish, telling him he would have to suffer ten rebirths. Ambarish, distressed at this, appealed to Vishnu. Vishnu replied that there was no way to make the curse void, but that He Himself would suffer the rebirths.

the Vedas to Brahmadeva. 10. Once taking the form of a tortoise, Thou didst bear on Thy back the Mountain Mandāra; and extracting from the ocean the fourteen jewels, Thou gavest happiness to all the gods.

11. Thou didst take the form of Mohini*, and caused the gods to drink nectar. In the act of praising Thy excellence the Lord-of-Serpents becomes wearied. 12. When Hiraṇyāksha, the mighty ḍaitya, took the earth on his shoulder, then Thou, Shri Hari, didst become the Boar *avaṭār* and camest quickly to the relief of the Earth. 13. The boar took the earth on its tusks, and killed the *daitya* on the battlefield. In the singing thus of Thy greatness the Daughter of Brahmadeva [Sarasvati] becomes overcome with interest. 14. Hiraṇyakashyapu persecuted his son Pralhād, but Thou didst protect him in various ways. He threw Pralhād into the fire, but the fire did not even scorch him. 15. In his rage he threw Pralhād into the sea, but the water was unable to drown him. And as his lips repeated Thy names, the terrible serpents would not bite him. 16. He pushed Pralhād over a precipice, but he was not dashed to pieces. And although he made him drink the most poisonous of poisons, yet life did not leave him. 17. Hiraṇyakashyapu then said to his son, "Where is it that your Narahari (God abides?" The latter replied, "He fills and overflows the universe". 18. "Is He in this pillar?" said the Daitya [Hiraṇyakashyapu], and so saying he gave it a lusty kick. Out of it Thou (as half man, half lion in form) didst spring forth, O Shāraṅgadhara

*See Kekavali, Note on verse 103.

[Vishṇu] and tore him to pieces (with Thy claws). 19. Thus Thou, O Achyuta [Vishṇu] didst protect Thy *bhakta*, Pralhād. O Paṇdharināth [Lord-of-Paṇdhari], it was for Pralhād's sake that Thou didst become the Narahari *avatār* [half man, half lion]. 20. At the request of Indra Thou didst become the avatār Vāman*, O Merciful-to-the-lowly. Thou didst at once punish Bali and becamest his doorkeeper. 21. Thou didst take the part of Reṇukā†, and in Thy rage didst kill Sahasrārjuna. Twenty-one times as Parashurām Thou didst slay all the Kshatriyas. 22. Thou didst establish the Brahman in the kingdom. Thy pride in one of Thine own caste is great. Thus Thou, O Husband of Rukmiṇi [Krishṇa] art generous in all Thy ways. 23. When all the chief gods were imprisoned Thou didst become the avatār Shri Rām*. Killing with Thine own hand the ten-necked monster, Rāvan, Thou didst immediately deliver the gods. 24. Dropping all pride of caste and family, Bibhishaṇ†

*The king Bali became so powerful as to displace the God Indra. At Indra's request Vishnu assumed the form of a dwarf and appeared at Bali's sacrifice. Here he asked Bali for a piece of ground which he could cover by three paces. Bali granted it, and Vaman assumed his divine form and with two steps covered the whole universe. The third He placed on Bali's head, both punishing him and at the same time saving him.

†Vishnu being pleased with King Renu, promised him a daughter and that He would be born of her as an *avatar* and slay the wicked who were troubling the earth. The daughter was born and named Renuka. To Renuka was born Parashuram, who killed the powerful Sahasrarjun, and all the Kshatriyas.

*The ten headed monster Ravan, king of Ceylon, had imprisoned the gods. The *rishi* Narad visited the prison, and told Ravan that he was not immortal as he thought, for Vishnu, pitying the condition of the gods, would before long be born as the *avatar* Ram. Ram would kill him, and free the gods from their prison.

†The younger brother of Ravan, Bibhishan, did not sympathize with Ravan's desire to kill Ram. He deserted his brother, and joined the forces of Ram. After Ram had conquered Ravan, he gave the kingdom of Ceylon to Bibhishan.

came as a suppliant to Thy feet, with his whole body, soul and wealth. Making him immortal, Thou didst make him a gift of Lankā [Ceylon]. 25. Thou didst become the avatār, (Krishṇa), O Shri Hari, born to Vasudeva and Devaki. In the home of Nanda and Yashodā, Thou didst perform many miraculous deeds. 26. One day, as Thou wast eating dirt, Yashodā looked at Thee with anger*. Then with Thy miraculous power Thou didst show her the infinite universe in Thy mouth. 27. Killing Kansa†, and Chāṇur, Thou didst place Ugrasena over the kingdom. Thou didst then build the city of Dvārakā‡ in the ocean, and made it a place of habitation. 28. The Pāṇdavas§ were suffering many evils, but Thou, Govinda, didst deliver them out of their distress. Bhima¶ was suffering from poison. Thou, Mukunda, didst preserve him. 29. When their lacquered houses were burning Thou didst cause the

*The infant Krishna was found by his foster mother, Yashoda, eating dirt. When rebuked for so doing, he opened his mouth, and she saw in it the whole universe.

†The king of the Yadavas, Kansa, was told that he would be killed by the eighth child of Vasudev, and Devaki. He, therefore, put them in prison, and as children were born to them he killed them. When Krishna, the eighth child, was born, by a divine miracle the father Vasudev took the infant across the swollen river, and left it on the bed of Yashoda, who had just given birth to a daughter. He brought the daughter back and gave it to Devaki. Nanda and Yashoda were cowherds, and Krishna was brought up by these foster parents. Later Krishna, as prophesied, killed Kansa, and gave the kingdom to his brother Ugrasen.

‡Dvaraka was a city founded by Krishna and his Yadav friends, on the coast of the province now called Gujarat. Being troubled by enemies, Krishna removed the city out onto an island in the sea. Just before dying Krishna warned the inhabitants of Dvarka to flee for their lives. They did so, and the sea overwhelmed and wiped out the city.

§The Pandavas suffered much from their enemies the Kauravas. Krishna took the side of the Pandavas, and delivered them from their distresses.

¶Bhima was poisoned by the Kauravas, and thrown into the Jumna river. The serpents in the river sucked up the poison, gave him gifts, and sent him back to his brothers.

Pāṇḍavas to take refuge in a cave. So merciful art Thou, O husband-of-Lakshmi, and the *Purāṇs* sing Thy praise. 30. From the house of Dharma Thou, Shriraṇga, didst Thyself remove the remains on the plates. Seeing Arjun's love for Thee, Thou didst Thyself wash his horses. 31. Once when Draupadi was serving food to the wicked Kauravas, the string of her jacket became loose. Draupadi became distressed and he called on Thee, O God. 32. It was then that Thou, Merciful-to-the-lowly, didst make the daughter of Drupada four armed. Such art Thou, O Dark-complexioned-One, Lover-of-thy-*bhaktas*, Ocean-of-Happiness. 33. The Kauravas asked Draupadi to serve the food to all at the same time. Thou then didst create a Draupadi before each one's plate, and thus made Gāndhār greatly ashamed, and compelled to hang his head. 34. Dharmarāja lost his bet, which greatly pleased Duryodhan. They brought the daughter of Drupad into the assembly, and Dushshāsan spoke as follows. 35. "Let Yādnyaseni [Draupadi] be stripped of her garments, and be exhibited nude to the assembled people. Realizing her moment of distress had come, she pled with Thee, O Chakrapāni [Krishṇa]. 36. Hearing Draupadi's pitiful cry, Thou didst rush from Dvārakā with a speed greater than that of the eagle, that of the wind, or that of the mind. 37. As Dushshāsana pulled off garment after garment, Thou didst clothe her with other garments. Such are the wonderful deeds, O Shāraṅgadhara, [Krishṇa] which Thou dost show to Thy great *bhaktas*. 38. While the Pāṇḍavas were suffering exile in the forest, the *rishi* Durvās arrived to give them trouble. He demanded food immediately, though it was night, and that put Dharma in the greatest distress. 39. In that moment of distress, O God-Supreme, Draupadi called on Thee for help. Immediately, O Keshava, Thou didst produce a most extraordinary illusion. 40. On the bank of the Ganges,

Thou didst create the Pāṇḍavas together with Draupadi, and there serving the *rishis* with food caused all to be fully satisfied. 41. Such are the marvellous deeds that Vyāsa has related in the Mahābhārat. In like manner then, O Husband-of-Rukmiṇi, come to my help at this time. 42. Gajendra* was seized by a crocodile, but remembering Thee, O Krishṇa, Thou didst run quickly to his help, and in Thy compassion Thou didst free him.

GOD ANSWERS ANIMALS' CRIES.

43. A doe entered a forest for a drink of water. A hunter stopped her path on all sides. On one side he started a fire. On another was himself with his arrow on the string of his bow. 44. On the third side he stationed his dog. On the remaining side he placed a snare. When the doe saw all this, she lifted her heart to Thee. 45. Thou didst come to her help, O Lord-of-Heaven. A hare suddenly appeared, and the dog rushed after it. 46. The hunter was about to draw his bow, when the string snapped. The fire reached the snare and burnt it. 47. A mighty cloud in the heavens dropped rain, and easily put out the forest fire. In such ways, O God, Thou dost meet the needs of Thy worshippers.

48. A pigeon and his mate were sitting on a tree. Soon a hunter approached. He let loose on them a falcon, and at the same time drew his bow. 49. In that moment of distress, O God-Supreme, the birds cried to Thee for help. Thou didst take a serpant's form, and bite the hunter.

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*The familiar story of the prince who under a curse became an elephant, and when seized by a crocodile called on God for help, which was instantly given.

50. His arrow went askew, and killed the falcon. Thus the two birds on the tree were saved through Thy mercy. 51. The hunter then laid a wager with a hermit that he would catch the four armed wild creature, [sāvaj] [God Vishṇu], and bring it there. Seeing his strong determination, Thou gavest him a vision of Thy true self.

GOD'S HELP TO INDIAN SAINTS.

52. In the *Kali yuga* the Buddha *avatār* took place. That Thou dost reveal Thy secrets to Thy *Bhaktas,* the highly honoured saints proclaim with certainty, in their *abhangs.* 53. Thou, O God, comest (down from Heaven) to Paṇdhari to see *Puṇdalik,** and with eyes directed to the tip of Thy nose Thou dost stand waiting for Thy bhakta. 54. Recognizing the devotion of Nāmdev, Thou, Shripati,

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*Pundalik, at first a very wicked man, was shamefully neglectful of his parents. While son and parents were on a pilgrimage to Benares, in which he made them walk while he rode, he visited a hermitage. The words he there heard from the lips of the saint, led to his conversion. From that time he devoted himself heart and soul to the care and comfort of his parents. Returning to Pandhari he had no other thought but the happiness of his parents. The news of this unusual devotion was carried by Narad to heaven, and Krishna came down to see it. As He approached, Pundalik was washing his parents' feet. He hardly turned his face to look at the God, but threw towards Him a brick, and requested him to stand on it until he had finished washing his parents' feet. This devotion to his parents so pleased Krishna that He told Pundalik to ask of Him some boon. Pundalik replied, "I ask you to remain here always, standing on that brick. [vita]." And there He remains to-day, so the story goes, and the stone image representing Him with parallel feet on a brick, his hands on his sides, render holy the temple at Pandharpur, to which millions of pilgrims come. His position on the brick [vita] has given Him in popular usage the name of Vithoba, and Vitthal, though known also by other names, Pandurang, and Pandharinath. The true derivation of the names Vithoba and Vitthal is, however, an unsettled question.

didst eat with him.* Thou didst make Dnyānadev's wall to move forward, thereby showing Chāṅgadev his superiority.† 55. Thou didst weave costly shawls on Kabir's loom‡. Thou didst the grinding and pounding of Jani's grain.§ Thou didst show to the Brahmans the sacred

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*Namdev when a boy showed great religious devotion. He was once given milk to offer to the image of Krishna in the temple. The boy had no question about the stone image being able to drink what was offered to it. God recognized the faith of the boy and the stone image opened its mouth and drank the milk. On another occasion God joined with Namdev in inviting Brahmans to a feast. God himself in human form served the guests, and afterwards He and Namdev sat down and ate together.

†The saint Dnyanadev with his two brothers and sister, was sitting on a wall. The Yogi Changadev, proud of his vast knowledge came to pay his respects to Dnyanadev, riding on a tiger, with a serpent as his whip. Dnyanadev told the wall to go forward to meet the distinguished Yogi, which it did, and seeing which Changadev acknowledged the superior claims of Dnyanadev.

‡Kabir from his birth was wholly devoted to the contemplation and worship of God. His parents attempted to teach him to weave, but after weaving a little, he would close his eyes in contemplation, and the weaving ended. The mother was angry with him for this neglect and would have punished him, but God seeing that Kabir's devotion was bringing him into trouble, Himself came and continued the weaving while Kabir continued his contemplation of God.

§The saint Namdev found a girl abandoned by her parents. He had pity on her, and took her into his home. Jani thus became his servant, but learned from him the ways of devotion to God. So devoted did she become, that when her work of a servant became at times too burdensome for her, God took human form and came and helped her to pound and clean the rice, sweep the house, and collect the fuel for the kitchen fire. Jani is believed to have been a poetess, and the verses that stand in her name are full of fervor and loving devotion.

thread in the stomach of Rohidās.* 56. O Lover-of-Thy-bhaktas, Thou, with Thine own hand didst weed the garden of Sāvatā Māli.† O Merciful-to-the-lowly, Thou didst help Chokhāmelā‡ in dragging the dead cattle [to his home]. 57. Gorā the potter, was a perfect devotee of Thine, and Thou didst shape jars on his wheel§ O Husband-of-

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*Rohidas, the saintly cobbler, who spent his time in the worship of God, and in benevolent works for his fellow men, such as freely patching the shoes of pilgrims, was once visited by a Brahman priest who claimed that Brahmans alone were entitled to the sacred thread, and only those wearing the sacred thread had the right to worship God. Rohidas disputed this, and to show his authority for his worship took a knife and ripped his body open, and there was seen within the sacred thread.

†That God took human form and weeded the garden of Savata Mali in order to help his *bhakta*, is one of the stories illustrative of the idea of God's concern for those who love and serve Him. (B. V. 23).

‡Chokhamela was an outcaste, a Mahar, but a devoted worshipper of God. He was forbidden by the temple priests to enter the temple. He used, therefore, to come to the entrance only, and there worship. But at night, the doors of the temple being locked, the God appeared to Chokhamela and brought him into the temple, to the wonderment of the priests, and their displeasure at the thought that this outcaste had touched the sacred idol. To punish him the priests tied him to a yoke of oxen to be drawn over the ground. But Krishna stood by the yoke, and with four hands held them quiet though under the lash of a whip (Namdev 2351). His shrine is just within the entrance of the main door to the temple at Pandharpur, on the right-hand side.

§Gora, the Potter, was so absorbed in thinking of God, while treading the clay for his vessels, he tread upon his infant child. It died in the clay. Later seeing that his right hand had led him into temptation to forget God, he took a sword and cut off the offending member. Then it was that God helped the handless *bhakta* by shaping the jars on his potter's wheel. In answer to the mother's prayer the dead infant was brought to life again, to the joy of its mother. (Namdev 2344).

Rukmiṇi Thou didst go to Bedar and protect Dāmājipant.¶ 58. Kurmadās, had lost the use of his feet, yet had an intense desire to meet with Thee. Thou didst go to Bahula to help him. 59. Senā,* (the Barber), Thy *bhakta*, had continued sitting at his worship, for which act the king was very angry with him. Then Thou, O God, becamest Thyself a barber, and appeared the king. 60. The father of Mirābāi† sent a cup of poison for her to drink. Then Thou, O Vitthal, didst turn it into a drink like nectar, and Thy authority became supreme. 61. Seeing the devotion of

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¶Damaji, a Revenue Collector, for the Muhammadan King at Bedar, and keeper of his stores of grain, lived in the town of Mangalvedha, south of Pandharpur. At a time of a great famine, when all the people were starving and dying around him, he was so moved to pity that without the king's permission he distributed the king's grain, and saved the people alive. For this he was ordered to appear before the king to receive punishment. God saved his saint from punishment and loss by appearing as a low caste messenger with a bag of money far in excess of the value of the grain that Damaji had taken from the king's stores and the king forgave his servant. (Bhaktavijaya 40).

*Sena the barber, was sent for by the Muhammadan king, when he was in the midst of prayer. He refused to come. The king was angry, and ordered his officers to bring him and throw him into the river. Just then God took the form of Sena, and appeared at the king's palace. The sight of Him appeased the king, and when he realized that it was God who had taken Sena's place, and had shaved and shampood him, he was full of contrition.

†Mirabai, the beautiful daughter of a king, was from childhood an ardent worshipper of Krishna. At first she was encouraged in this by her parents, but later public opinion forced them to tell her that she must be married. She was unwilling, having devoted her life to God's service. They felt that for her to remain unmarried was a stain on their family. She still refused, and the now angry father compelled her to drink a cup of poison. The poison did her no harm, and her demand to remain unmarried and wholly devoted to God was vindicated. (Namdev 2335, and B.V. 38).

Rāmdās‡ Thou camest from Dvārakā to Dākur. Placing but a grain of gold (in one scale of the balance) the other scale containing the idol went upwards.

62. In giving his blessing Tulsidās raised to life the husband of a good woman*. And Thou, O Govindā, didst sow the seed in the field of Dhanājāt†. 63. The devotion of Narasinha was acceptable to Thee, and Thou didst cash

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‡A saint named Ramdas lived near Dvarka, in the village of Dakur. For 25 years he on every eleventh day of the fortnight went to Dvarka to worship Krishna in his temple. But now enfeebled by age, he could no longer come, and said farewell to the God. The idol insisted on being taken to Dakur, because of his love for Ramdas. The priests at Dvarka found the temple empty, and traced the idol to Dakur. The priests about to bring the idol back were persuaded to let it remain by Ramdas who offered to give the priests the weight of the idol in gold. This offer had been suggested by the God himself. People scoffed at the offer, but Ramdas went into the house, brought out his wife's gold nose ring, and when it was put into one of the scales, its weight sent up the other scale with the idol. The idol therefore, remained at Dakur, and according to Mahipati is there to this day. (B. V. 31).

*Tulsidas, who lived druing the reign of Akbar, had become a noted hermit saint. A wealthy banker, by name of Jaitpal died, and he was being carried to the funeral pyre, where his wife expected to go with him in the fire. As they passed the cave of Tulsidas she went to his door to pay him her respects. "Be the mother of eight children," he said to her, as a blessing. "My husband is dead, but your words come true," she said. She returned to the bier, and lo! her husband was sitting upright. She took him by the hand and brought him to Tulsidas. (B. V. 3, 246-254).

†Dhanajat, from early childhood was religiously inclined. He was a farmer, and on one occasion, during a time of famine, he took his plow to prepare his fields for the seed he had reserved. On the way he met some famine sufferers. His heart was touched. He returned home, took the seed he expected to sow, ground it, and gave the hungry to eat. "May the Supreme God be forever your helper," was the blessing they gave him. Some scoffed at Dhanajat for his unselfish act. But Dhanajat trusted in God, and on the morrow his field showed growing wheat, from the seed that God Himself had sowed. (B. L. 44).

his cheque at Dvārakā.‡ And Thou didst run with all haste to be present at the marriage of his son§. 64. While Nāmdev* was performing his service of song in honour of the god Avandhyā Nāgnāth, the god turned the temple around. Thou of Dark-complexion didst by the movement of Thy mouth ask for rice and *dāl* from Karmā Bāi†. 65. Showing Thyself in the form of Vishṇu and Shiva, Thou didst

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‡A Brahman, leading a crowd of pilgrims came to Junagadh, on his way to Dvarka. He had seven hundred rupees with him which he did not wish to take with him for fear of thieves. As a joke the scoffers of town sent him to Narsi, who they said would give him a cheque to be cashed at Dvarka. Narsi took the money distributed it among the Brahmans, and gave a check on the God of Dvarka. On arriving at Dvarka, God appeared at his door and cashed the cheque (B. V. 29).

§Narasimha, or Narsi, the saint living at Junagad, was approached by a go-between to give his son to a money-lender's daughter. The agreement was made. People laughed at the money-lender for giving his daughter to such a poor man's son. But when the marriage day came God himself and a crowd of gods and celestial beings came in the procession to the wonder of all. (B.V. 28.)

*Namdev, while visiting many sacred places, came to Avandhya Nagnath. He went to the temple of Nagnath [Shiva] to worship. Here he began to sing the praise of the god, and a dense crowd gathered around him to listen. The Brahman priests of the temple objected to his performance before the temple, and ordered him to go behind the temple. Namdev submitted, and as he continued his singing the temple turned around, so that Namdev again faced the God, and the miracle convinced the priests of their mistake. (B. V. 12).

†Karmabai lost her dear son. On that day her grandson was born. She loved him intensely, but he died. Mourning over her loss, some saints passing that way put up at her house. Noticing her sorrow, and learning the reason, they gave her an idol of God and told her to bestow on it the love she had had for her son and grandson. She did so, fondling the idol, and caring for it with all the love of her heart. Pleased by this devotion and love, the idol opened its mouth and ate the offerings that she daily brought to it. (B. V. 35).

move the goldsmith Narahari‡ to worship. In singing of Thy wondrous deeds one's voice is choked with emotion.

66. The kittens were in an unbaked jar. The potter had hastily started the furnace fire. The kittens now mewed aloud in their distress, and the mother cat rushed hither and thither (in her distress). 67. But it was only when the furnace fire became intense that the potter's mind grasped the situation. Then it was that he cried out, "Oh Lord-of-Paṇdhari, O God-Supreme, Perform now the miracle of a miracle. 68. If the kittens are saved from the burning fire, I will never from now engage in worldly business." At this point Thou, O God, didst come to his help, seeing him so devoted a saint. 69. Thou didst tuck up the ends of Thy yellow robe. Thou didst cast aside Thy garland of jewels. And then Thou, O Merciful-One, camest rushing with all possible speed. 70. The jar in which the kittens were, remained unbaked in the furnace fire. The potter lifted up the jar, and looking within saw the kittens alive.*

71. It is thus that the saints relate Thy miraculous deeds O Husband-of-Rukmini. As for me, O Merciful-

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‡Narahari, the goldsmith, was a worshipper of Shiva and refused to worship Vishnu or go into his temple. A rich man came to Pandharpur, and wishing to make an offering to Vithoba of a golden belt, went to Narahari the best goldsmith in the city. Narahari made it according to the measurement given him, but it would not fit the idol. The rich man induced Narahari to make the measurement himself. Narahari did not wish to go into the presence even of the idol of Vishnu, so he blindfolded himself so as not to see the idol, but as he felt of the idol, it suddenly dawned on him that this idol was the same as that of Shiva, and that Shiva and Vishnu were one and the same, without any difference. (B. V. 20).

*This story is told by Namdev in Ahangs 2344 (Avate's Edition 1924) also by Mahipati, Bhaktavijaya, chapter 17.

One, Thy mind understands my dull mind. 72. When king Rām was about to punish Bhānudās,* the pole on which he was to be impaled burst out into branch and leaf. Such are Thy miraculous deeds, beyond the understanding even of Brahmadeva. 73. Seeing the devotion of Eknāth, Thou didst bring his water for him for twelve years†. Thou didst grind the fragrant paste for use in his worship of God, and promptly gave it to him.

74. The manuscript of Tukārām's* *abhangs* was for thirteen days in the water (of the river). Thou didst stand

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*The story of Bhanudas is told in Mahipati's Bhaktavijaya, Chapters 42 and 43. A translation of this Bhaktavijaya account may be found in the volume on Bhanudas in the Poet-saints of Maharashtra series, No. I.

†This story of God serving Eknath as a menial is told by Mahipati in his Bhaktalilamrita, Chapter 20, 63—130. For a translation of this account see Volume 2 on Eknath, Poet-saints of Maharashtra Series, Chap. 20, 69-130.

*An influential Brahman at Vagholi, near Dehu, by name of Rameshvar, was very envious of Tukaram's fame as saint and poet. He ordered Tukaram to cease writing verses. Tukaram having a very submissive character went to Vagholi to see orders as the voice of God, and going back to Dehu, unwrapped his verses and his services of song. Tukaram accepted the Brahman's orders as the voice of God, and going back to Dehu, unwraped his precious manuscript, added some stones, and then with his own hand threw it into the river. Utterly dejected, he lay fasting on the stone slabs before the temple of Vithoba. God appeared to him in a dream, saying that He was standing in the river holding the manuscript dry. On the thirteenth day it was seen floating on the stream. Swimmers swam out and gave it to Tukaram, who broke out into a song of praise. (B. V. 52, 253-316 and B. L. 35, 33—169).

in the water and keep the book dry. 75. Bodhalā§, the *bhakta,* was a man who loved others, a man who was unselfish. And Thou didst bring ears of grain to the leafless stalks of his *jondhala* field. Thou didst take the trouble to refill his empty grain cellars, and thus showed to men Thy marvellous deeds. 76. At the word of Santobā Pavār‡ Thou, O Krishṇa, becamest a tortoise, and making Thy back a bridge over the Bhivarā river, enabled the pilgrim band to cross over the stream. 77. Over the shoulder of Nimbarāj* Thou, O Shri Hari, didst wave a peacock feather whisp. As men and women saw the sight, they were overcome with amazement. 78. A Pathān of Kāsegāv demanded of Visobā Sarāf† the money he owed. The Life-

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§Bodhala was a rich man, and at a time of famine he fed the hungry. When his stores of grain failed, he sold all his cattle and jewellery and gave to the sufferers. He had a field of ripening *jondhala.* He let the famine sufferers take all the growing ears. He had nothing left to meet the demands of a money lender. But God came to his rescue. In the form of a Mahar He paid the debt, and on the earless stalks there came again abundant ears of grain . (B. V. 53, 13—224 and B. L. 51, 16—21).

‡Santoba Pavar was leading a band of Pilgrims to Pandharpur. They came to a river in flood. Santoba trusting in God's care started to walk through the river. The water came up only to his ankle. "Trust in God and come on," he cried. They started to do so, God saw they had not the same faith as Santoba, and would be drowned, so He became a great tortoise, extending from one bank to the other, on the back of which the pilgrims walked, the water coming only to their ankles. (B. V. 56).

*Nimbraj was a saint so dear to God that when he was dancing and singing God's praise, God took the form of a child, and climbing onto Nimbraj's shoulder, held in his hand a peacock feather whisp, which he waved over Nambraj as he sang. B V. 51. 171.

†Visoba Saraf of Pandharpur, was a rich man, but when famine came he was so touched by the suffering that he gave away all he had, in feeding the hungry. He even borrowed money so as to relieve the sufferers. After a time the Pathan of Kasegav, from whom he had borrowed the money demanded it back. Visoba had none to give. God saw his difficulty. He took the form of Visoba's servant, and going to Kasegav paid the Pathan what was owed him. B.V. 57. 23-100.

of-the-World realizing his difficulty paid off his debt. 79. There have been such *bhaktas* of Thine without number. If one should attempt to number them, the mind could not reach the limit. How long could a thoughtful man sit counting the waves of the sea? 80. To what limit could one go in counting the great trees, growing on this earth? In like manner, Thy manifestations have been numberless and in describing them, the Vedas even had to stop, wearied in the attempt. 81. From the mouths of the saints I heard this in kirtans, O Krishṇa, [Chakrapāṇi] and trusting to their testimony, I also gave myself to Thy worship.

MAHIPATI'S PLEA FOR HELP IN HIS DISTRESS.

82. So now as it may seem right to Thy Majesty, do that which is for my good. If, however, Thou shouldst truly neglect me, the saints will laugh at Thee. 83. O God, Thou art the Ruler of the Universe. In a pore of Thy body all the universes are to be found. Yet it was Thou who gavest a promise to Puṇḍalik,* and art standing even now upright, and looking towards him. 84. It is that form that I hold in my mind, and remember Thee, O Husband-of-Rukmiṇi. But while listening to my pleading, why is it that compassion does not fill Thy heart? 85. I think perhaps Thou hast cast aside Thy *saguṇ*† form, and hast become *nirguṇ*. So that Thou hast at this time let go Thy pride of being a fulfiller of Thy promises. 86. Or is it that my

*Pundalik, at first the cruel son, and then the devoted son, whose care of his parents was so great that Krishna came down from Heaven to watch his devotion. Too busy to talk even with the God, Pundalik threw towards Him a brick to stand upon. That act was very pleasing to God, and His image on a brick stands in the temple at Pandharpur.

†When God is spoken of as *nirgun* (qualitiless) it is the substance of which this universe consists, that is implied.

faults are so refractory, that they will not turn to ashes in the act of remembering Thee? And therefore, Thou hast hardened Thy heart and caste me aside. 87. Or is it that Thou art so deeply fallen in love with Thy *bhaktas* that Thy thoughts are entangled in Thy contemplation of them, O Shripati (Krishṇa) and therefore Thou dost not listen to my pleading? That is what it seems to me. 88. Or it seems to me, Thy children have become so many that therefore Thou hast hardened Thy heart against me, and hast certainly neglected me. 89. Or again it may be that God has met a band of pilgrims, or it may be that a very elaborate worship is being performed in some temple, so that it is there alone that Thy love is centered, and Thou hast forgotten all about me. 90. Or it is that my Fate is a miserable one, and knowing it to be so, Thou art afraid. Thou hast therefore, hardened Thy heart greatly, and although about to come to my help, Thou didst turn back. 91. Or perchance Thou hast closed Thine eyes tightly, having put aside the pride of being a divinity. Therefore, without listening to me Thou hast thrown me aside. 92. Or it may be that the power of the *Kali yuga* is so great that Thou dost not run to my help. Or hearing Thy loving *bhaktas* praise Thee, Thou hast seated Thyself amongst them as a listener. 93. Perhaps O God, Thy praise has so marvellously extended, therefore, it is that Thou dost not listen to my cry for help. Or it may be that I have not properly served Thee, and therefore, O God, Thou hast forsaken me. 94. Or perchance the times are inauspicious, and therefore, Thou dost not run to my help. Or perhaps, Mother Rukmiṇi has come in between us, and holding to you, has made you sit down. 95. Or it may be, because I am truly a fallen creature, and have done every sort of

evil deed. Were even the thousand-hooded serpent to enumerate the extent of my evil deeds, even he would be wearied.* 96. Thou, pure spirit, art witness of the thoughts of the heart. Thou understandest the nature of all my deeds. So now put aside the thought of my good or evil deeds and deliver me from the bondage of this earthly existence. 97. If aside from Thy Name I should try many other ways, then all the great Vaishṇavas would laugh and say, "He has no fixed way (of approach to God.)" 98. If I should sit under the divine Wish-tree,§ and there starve without food, the blame would entirely fall on the tree. 99. O Lord-of-Pandhari, Thou knowest that a cow will be called one giving little milk, whose calf has to go to a goat to suck. 100. When the *Chātak*† is thirsty, it has to long for the cloud. So when I am in distress I must plead with Thee with all my might. 101. When an infant becomes very hungry, it should at once suck the breast of its mother, so when I fall into distress I must wait on Thee. 102. Or as when the young of a doe finds itself hungry in the forest, it has to make effort to hunt for the doe, so O Krishṇa, when in distress, it is Thee with whom I must plead. 103. Or when a dutiful wife desires the Supreme-spiritual-riches, she must drink the water touched by the feet of her husband. So when greatly troubled by lust and anger it is to Thy worship that I must certainly turn. 104. There are many stars in the heavens, but the *Chakor*‡ is satisfied only by the moon (Husband-of-Rohiṇi). So, who indeed, but Thee, will

*Vishnu is described as reclining on the serpent, with the serpent's hood over him.

§The *kalpataru,* Wishtree, the legendary tree that grants the wish of any one who sitting beneath it expresses a wish.

†*Chatak,* the legendary bird that lives only on the drops of rain.

‡Chakor, a legendary bird that lives on moon light.

with certainty, seek the good of me, a sinful being? 105. When the infant is in the pangs of hunger the tortoise with a pitying look gazes upon it. In like manner, O God, protect me in my distress. 106. If I should go from here unrelieved the evil-minded will laugh. Yet now do what seems good to Thee. 107. But do not do what may make people say, Thou hast not been true to Thy reputation (as a helper), O Lord-of-Paṇdhari. Mahipati, placing his head at Thy feet, makes this plea, O Infinite One. 108. Svasti, the husband of Rukmiṇi, seeing the determination of those pious-minded men who continually read this Pāṇduraṇg Stotra, fulfills the desires of their hearts. Thus ends the Pāṇduraṅg Stotra.

DNYĀNADEV'S BENEDICTORY PRAYER.

There could be no more fitting ending to this collection, or "Garland of Prayers," than the benedictory prayer with which Dnyānadev closes his Commentary on the Bhagavadgitā (18, 1793-1799).

A translation of this prayer into English was first published in the *Dnyanodaya* of May 5th 1921. Before making that translation I had taken pains to secure attested copies of that portion of the Dnyāneshvari, from manuscripts in the Tanjore Library. I secured that portion from thirteen manuscripts, some of them extremely old. I was thus able to compare the texts of these portions with two manuscripts in the Bhāndārkar Institute, and also with many printed editions, founded on different manuscripts. Altogether I had before me practically the texts of twenty-eight manuscripts. There are many variations in the texts, though not important, yet I feel that the translation of so beautiful a prayer should be based on a text as correct, as textual criticism can make it. The text in the appendix is the result of my critical study of the different texts. The translation I now give to this prayer of benediction varies but little from that I gave in the *Dnyanodaya* of May 5th, 1921, and I trust that in endeavouring to make it more accurate, new points of beauty have been gained.

Since its first translation this benedictory prayer of Dnyānadev's has attracted much attention, and has been widely copied, and deservedly honoured. It forms a fitting closing to this "Garland of Prayers."

DNYĀNADEV'S BENEDICTION.

(At the close of his Commentary on the Bhagavadgītā.)

And now may God, the Soul of the Universe,
Be pleased with this my offering of words.
And being pleased may He give me
This favour in return.

That the crookedness of evil men may cease,
And that the love of goodness may grow in them.
May all beings experience from one another
The friendship of the heart.
May the darkness of sin disappear.
May the Universe see the rising of the Sun of Righteousness.
Whatever is desired, may it be received
By every living being.

May the multitude of those who love God,
And shower on men all forms of blessings;
May they constantly, on this earth,
Come in touch with its living beings.

May this forest of walking Wish-trees,
May this city built of living Wish-gems,
May this talking sea
Of nectar,

*In order to forestall any possible criticism of my translation of *svadharma* as righteousness, I may remark etymologically and by usage also *svadharma* means the duties and laws especially belonging to the different classes of men. The *svadharma* of the Brahman, or the *svadharma* of the *shudra*, are the duties and laws prescribed for those castes. But Dnyanadev included among those duties and laws those moral and ethical laws which are common for all men. Hence his use of *svadharma*, has wide and noble definition, which includes the whole of every man's duties. For so wide and inclusive meaning the word "Righteousness" is the best English equivalent.

May these moons without dark spots,
May these suns without fierce heat,
May all these ever good men,
Be the close kin of mankind.

And now in every form of happiness
May there be enjoyment to the full everywhere,
And may the Supreme Being be worshipped
For ever and ever.

(Dnyāneshvari 18, 1793—1799, Byankatsvāmi's Edition.)

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APPENDIX I.

GLOSSARY OF MARATHI WORDS USED IN THE TRANSLATIONS AND OF WORDS WHOSE TRANSLATION PRESENTS DIFFICULTIES.

It might have been possible to have used fewer Marāthi words in these translations, but where there is no English word that exactly expresses the Marāthi word, or where it requires a whole English phrase to express the meaning of a simple Marāthi word, it has seemed to me better to keep the Marāthi word, so familiar to India, and let the English reader learn its meaning by its context, or by the following glossary. English literature is already enriched by many Marāthi words. I see no reason why it should not still further enrich itself.

There are certain words, that are untranslatable except by a long explanation; others, where even the English word conveys only a part of the Marāthi meaning. I have translated these words and expressions as best I could, but it seems worth while to include some of these words, in a glossary in order that the reader, familiar with both languages, may understand why I have used the special English word or words, sometimes in opposition to Dictionary authorities, even Molesworth. Usage has to be considered, as well as etymological meaning. The glossary will furnish the examples that have suggested the above remarks. I have used Molesworth's definitions freely, as carrying authority.

RULES FOR PRONUNCIATION.

a as u in utter, butter, hut.
ā as a in father, far.
i as i in in
ī as ee in thee.
u as ou in you.
ū as oo in food.
e as a in ape, age.
ai as i in island, decline.
o as o in open, over.
au as ou in proud, plough.
g always hard, as g in gate, get.
ch as ch in church.

Other letters are pronounced very nearly as in English words.

A

Abhang. "A particular metrical composition in praise of the Deity." It is the popular meter of the poet-saints in their hymns of praise; the *abhangs* of Eknāth, the *abhangs* of Tukārām etc.

Abheda-bhakta. A *bhakta* who has the conception of no-difference (*abheda*) between the *paramātmā* and the individual *ātmā*. Abheda-bhakti is the worship of God in harmony with the conception of the identity of the *paramātmā* and the soul (*ātmā*) of the worshipper.

Āchārya. Head of a religious order or sect.

Adhelā. A copper coin worth half a pice.

Agnihotri. The priest who maintains the Sacrificial fire.

Amrita. Nectar. The drink that prevents death.

Anugraha. Favor, grace, kindness, instructing in mystical verses of incantations.

Anushṭhāna. Performance of certain ceremonies and works in propitiation of a god.

Ārati. 1 The ceremony of (waving around an idol, guru etc.,) a platter containing a burning lamp. 2 The platter and lamp waved. 3 The piece of poetry chanted on the occasion of the ceremony of waving expressing praise or worship.

Āshrama. 1. The abode of saints and rishis. 2. The word is also applied to four conditions of living, the *Brahmacharya,* or the period of chaste youth, and study; the *Grihastha,* the householder in his married and secular life; The *Vānaprastha,* who as age comes on passes his worldly cares over to others, and goes into the forest for meditation, and the fourth the *Sannyāsi,* who entirely abandons all worldly cares, delights and passions, and is wholly absorbed in contemplation or the worship of God. These four *āshramas* are considered the ideal life for a Brāhman.

Ātmā. The soul, the soul of the universe, the human soul, the vivifying principle, the self, the ego. For clearness the soul of the universe is spoken of as *parama* (supreme) *ātmā,* to distinguish it from the individual *ātmā.* The two, however, in Vedāntic philosophy being identical. *Brahma,* or the *Parama-ātmā,* partially defined as *satchidānanda* (Existence, intelligence, joy) is the sole existing substance. The universe, as it appears in animate and inanimate forms, with their special names, is but the form in which the *ātmā,* the *paramātmā,* or *Brahma* manifests itself. The human soul, or *ātmā,* is, therefore, only a form in which the *paramātmā* appears. The great sentence, *ahambramhāsmi,* I am Brahma, is the conscious acceptance

of the philosophic postulate of the oneness of the soul of the universe with the individual soul.

Avatāra. Etymologically it means, "one who has descended." A divine *avatāra* is the coming down to earth of such a divine being, as for example, Vishṇu in the form of Krishṇa, or Rāma. In Indian mythology, as well as in all popular conceptions, these *avatārs* are for the sake of combating some evil condition or conditions in this world, or, to save the world from its sin and misery.

Human *avatārs* are also recognized (*mānava avatāra*), that is, a good man who has died, reappears later in some other good man, to carry on, or to complete, the work of the former. Eknāth is spoken of as an *avatār* of Dnyānadeva, and Tukārām as an avatāra of Nāmadeva. Or Eknāth, for example, is spoken of as an *avatār* of God, making him, therefore, both divine and human.

B

Bachnāg. Poisonous root of the Gloriosa Superba.

Bhajan. 1 Adoration or worship. 2 Repeating the names of God as an act of worship. 3 A hymn, or verses sung in the worship of God.

Bhakta. 1 A worshipper, votary, or follower of; one devoted or attached to. While the above definition is etymologically correct, in usage, by the poet-saints, there is connected with it a moral idea. A *bhakta* implies a really pious man. A hypocrite is not a *bhakta,* though technically and outwardly he might appear to be one. 2. A special religious class devoted to the religious life.

As the different manifestations of God, and the various *avatārs* appeal differently to different minds, there is a personal choice as well as the traditional, or family choice of the special manifestation of God. There is, therefore, a *Vishṇubhakta*, a *Shivabhakta*, a *Haribhakta*, a *Rāmbhakta*, a *Vitthalbhakta*, and so forth.

Bhakti. Literally, worship or adoration. It is the attitude of the *bhakta* towards God. It always implies a moral idea of sincerity and purity of worship, accompanied with love. Again and again the poet-saints affirm that there can be no *bhakti* without sincerity and love. *Bhakti* is, therefore, more than mere worship, which can be so easily a mere outward form. *Bhakti* must be the true feeling of the heart, of reverence, and love of God, whether expressed in outer forms of worship, or in the mental worship (*Mānaspujā*)

Bhaktimārga. Bhakti-mārga, the way of *Bhakti.* Three ways are recognized for the deliverance of man from the succession of births and deaths, with their sins and sorrows, and with their good deeds and joys, as well. The *Dnyānamārga* (The Way of Knowledge) holds the highest place in the minds of philosophers, because, when by true Knowledge Ignorance disappears, all causes of sin and sorrow disappear. The *Karmamārga* or Way of Works is recognized by the poet-saints as a way, but a very hard way, and a very dangerous way. In the case of both of the above ways the danger is pride, and with pride comes a fall. The safe way, the sure way, the easy way, for all high or low, is the *bhakti-mārga*, in which a man throws himself on the mercy of God, *bhakti* on man's

part, and mercy, forgiveness, and salvation, on God's part. With *bhakti* sincere, and the consequent gift from God of *moksha* (salvation, deliverance), a return to this earth is avoided, and there is eternal life in the presence of God. Because it is a sure and easy way for all, the poet-saints give the *Bhakti-mārga* the highest preference. Although, the word etymologically does not imply it, the usage of the poet-saints in strongest terms emphasizes the moral side of *Bhakti*, not only sincerity in *Bhakti*, but a pure ethical life is essential to the very idea of *Bhakti*. Eknāth's writings are especially emphatic on this importance of internal and external moral purity.

Brahma. The One substance of which all existing things consist. *Brahma* is the substance of which all things exist. Existing things have forms and names (*nāma* and *rupa*). That they exist and have *forms* and *names* is as real as is the real substance *Brahma*. To consider these forms, however, as different from *Brahma*, making a duality, is due to *ignorance*, that ignorance personified being called *māyā*. (which see.)

Brahmachāri. A Brahman who deserves the strictest chastity for a time or for life from a religious motive.

C

Chakōr. A bird that is said to subsist on moonbeams. This idea is very frequently used in poetic figures and illustrations.

Charitra. Actions, deeds, proceedings, exploits, history.

Chātaka. A bird said to drink only from the clouds, hence always eager for the rain. The idea is very frequently used in poetic figures and illustrations.

Chiplā. A musical instrument, consisting of two sticks rattled together.

Chūl. A fireplace. In its simplicity it may be three stones so arranged as to have the fire between them, and the pot or pan resting on them, or a semicircular erection of earth to contain the fire in its cavity, and support the cooking vessel on its rim.

D

Dakshiṇā. Money or presents given to Brahmans and others on special occasions.

Darshana. Literally, sight, seeing, looking. In the religious usage of the word there is, however, much more than the physical sight, seeing or looking. There is an implication of respect, reverence and worship. There is no English word corresponding with this use of *darshana.*

Dasarā. A festival commemorating the period of the year when the Marāthā Kings started out on their campaigns.

Dhotar. The garment worn by men, consisting of a long piece of cloth wound around the body, tucked in front at the waist and also behind, taking the place of the European trousers.

Divāli. The annual festival of lights.

Dnyāna. 1 Knowledge in general. 2 Knowledge of a specific and religious kind, that which is derived from meditation and the study of philosophy; which teaches man the divine origin and nature of his immaterial portion, and the unreality of corporal enjoyments, sufferings and experiences, and the illusoriness of the external and objective universe; and which sanctifying

him during life from earthly attachments and fleshly affections, accomplishes for him after death emancipation from individual existence and reunion with the universal spirit. In some parts of India the word is pronounced *gyāna.*

Dnyānamārga. The Way of Knowledge. (See *Dnyāna*).

G

Gāyatri. A sacred verse from the Vedas, repeated by Brahmans at their morning and evening devotions.

Ghatikā. A period of twenty-four minutes.

Ghāt. 1 A mountainous range dividing countries. 2 A pass or difficult passage over a hill. 3 Quay, wharf, stairs, landing place (on banks of rivers or tanks). Hence applied by washermen, tanners, dyers, Brahmans, etc., to their respective places of resort.

Ghi. Clarified butter, also known as *tūp.* The butter is melted, thus removing the water that may be in it, and then preserved in jars.

Guṇa. 1 A quality, attribute, affection, or property whether of matter or mind; a power, faculty, excellence, virtue; a property inherent or an affection supervenient in the most comprehensive sense. 2 The constitution of created things, as comprised in three *guṇas; satva* (existence, truth, goodness, brightness etc.); *raja* (energy, passion, action etc.); *tama* (evil, darkness, ignorance etc.). All created things are a mixture of the three, *satvaguṇa, rajoguṇa,* and *tamoguṇa,* and therefore, are spoken of as *saguṇa* (possessing these *guṇas*), and Brahman, the *paramātmā* is *nirguṇa* (unpossessed by these qualities). In God, in good men,

in good things the *satva* predominates. In evil men or spirits or demons the *tama* predominates. The *rajoguṇa* is in all as the activity of either the good or the evil, or both. In God all is *satva*, because it is the *satva* that is in activity (*rajoguṇa*). In man there is a mixture of the *satva* and *tama*, and the activity (*rajoguṇa*) makes man a mixture of good and evil, sometimes the good predominating, sometimes the evil.

Guru. A religious teacher; one who instructs in the *Shāstras*.

H

Harbarā. A vetch, gram. Cicer arientinum.

Haridās. Servants of Hari [Vishṇu]. Worshippers of Hari. Wandering singers who praise the deeds of Hari.

J

Japa. The repeating of *mantras* or the names of God. A rosary may be used so as to know the number of times the *mantra* or names have been used. As this outer form requires an inner reality, *japa* stands also for meditation, for worship, for prayer, indeed for the true spiritual life of a man. The correlative of *japa* is *tapa* (which see). *Tapa*, literally, religious austerity, is also extended in meaning to comprise the outer religious life of a man. *Japa*, his inner religious life and *tapa* his outer religious life.

Jiva, Shiva. When Jiva and Shiva are thus used together Jiva stands for the Individual ātmā, and Shiva for the Universal ātmā.

Jondhaḷā. A cereal plant or its grain. Hulcus sorghum.

K

Kaḍabā. The stalks with their leaves of the *jondhaḷā*, or *jvāri*, Hulcus sorghum, used for fodder.

Kailās. The Heaven of Shiva.

Kākiṇi. A weight of shells equal to 20 cowries.

Kaliyuga. The present, fourth age of the world, the evil age. Its duration is considered to be 432,000 years, after which the world is to be destroyed. The present year A.D. 1926 corresponds with the *Kaliyuga* 5027. The initial year is 3101 B.C. The four *yugas* are the *Kritayuga, Tretāyuga, Dvāpārayuga* and the *Kaliyuga*. The four *yugas* together make a *Mahāyuga* (Great *yuga*) 4,320,000 years. It is this evil *kaliyuga* that has necessitated the frequent *avatārs* to check evil, and to save mankind from its effects.

Kalpa. A day of Brahma, 432 million years of mortals.

Karma. 1 An act or a deed. 2 Religious action, as sacrifice, ablution, etc., 3 Destiny; destiny being only the allotment, to be enjoyed or suffered in the present life of the fruit of good and evil actions, performed in former lives. 4. Deed or action. As all actions through the laws of cause and effect determine the actions in the next life. Karma is equivalent also to fate.

Karmamārga. The law of works; the road to heaven through observance of rites and ceremonies and performance of virtuous deeds. (See Dnyānamārga, Way of Knowledge, and Bhaktimārga, Way of Devotion). The way of deeds. One of the three ways of Deliverance: Dnyānamārga, Karmamārga, and Bhaktimārga.

Katha. A story, fable, exploits of gods or heroes related with music and singing.

Kāvad. A bamboo lath provided with slings at each end in order to contain baskets, jars etc. and carried on the shoulder. Used for carrying water, vegetables etc.

Kavaḍi. A cowrie. A shell used in making small change.

Kirtan. Celebrating the praises of a god with music and singing. Reciting the names of the deity. In practice, however, it is a religious service of song. The leader has a topic which he delivers in song He is accompanied with a chorus leader, and musical instruments. Following their leader the audience may break out in ecstatic repetitions of the names of God, or of the lines of a chorus.

Kshetra. A sacred spot, a sacred city, a place of pilgrimage; also the human form.

Kulkarni. A village officer who keeps public records and keeps the accounts of cultivators in their relation to Government.

M

Mahant. 1. The chief or head of an order of Gosavis, Bairagis etc., a religious superior. 2. Applied to the head or leading man among paṇdits, devotees, etc.

Mahābhārata. The great epic relating to wars of the Pāṇdavas and Kauravas, ascribed to Vyās as author.

Mahārāshtra. The great nation. The old name of the country occupied by the Maratha people, now included in the Bombay Presidency.

Mana. Mind. According to Western psychology the mind is the soul itself viewed as thinking or imagining. Mana, however, is regarded as an organ (indriya) of thinking and imagining and not a part of the pure Ātmā (Soul).

Maṇḍap. An open temporary structure, made with bamboo or other poles, with cloth roof and sides erected for festal occasions, for marriages, *kirtans* etc.

Mantra. A text, prayer, hymn or verse, which possesses mystical or supernatural power.

Māyā. This word is usually translated "Illusion," but this is not a satisfactory translation. Vedantic philosophy postulates that there is but one substance, called *Brahma*, or *paramātmā*, or *ātmā*. This substance appears in the form of the universe, and to the various *forms* there are *names* (nāma-rupa). These forms are temporary and changeable, and with the change of form the name disappears. It is due to Ignorance that these forms are supposed to be distinct from the One Substance. The reality of these forms is not denied, but that they are distinct from the One substance is denied. That they are distinct *i.e.*, that there is a duality, is the particular form of illusion which is indicated by the word *Māyā*. In usage Māyā becomes personified as the cause of the Ignorance (*adnyāna*) which sees duality where is unity. One of the stock illustrations is that of gold in the form of various ornaments, each with its own name. That the gold appears in the form of various ornaments is not denied, but that ornamental forms are permanent and distinct from the gold is denied. The ornaments can be melted; they disappear as ornaments, but the gold

remains unchanged. To think the ornaments were distinct from the gold would be through Ignorance (*adnyāna*), and the cause of the ignorance, by a sort of personification is *māyā*.

Modi. Is the cursive writing of the Marāthi. The old Ashoka alphabet of the inscriptions, 250 B.C., gradually developed in time into the *Devanāgari*, used in transcribing Sanskrit literature, as also Marāthi literature. In business writing, however, haste being important, and the pen being lifted from the paper as little as possible, it led to a change in the form of the *Devanāgari* letters, which to the casual observer seem a different character, but which can be most easily traced back to the *Devanāgari origin*. The tradition that Modi was brought from the south, or that it was the invention of Hemachandra in the 13th century, may be due to the character of the southern cursive writing, and it could well be that Hemachandra adopted it as the form for official documents. There is no doubt, however, that the Modi has developed from the *Devanāgari* simply by rapid writing, with the lifting of the pen from the paper as little as possible.

Moksha. Deliverance of the soul from the body, its exemption from further transmigration, with all its joys and sorrows, sins and good deeds, and its absorption into the divine essence.

Mukti. Exemption of the spirit from further migration and the reabsorption of it into its source, the divine monad, Brahma, the substratum and substance of universal being. This deliverance from births and deaths, must be understood to include in the idea the deliverance from the sins and sorrows, even from the good

deeds and joys of life, for each life is made up of these. The four forms of *mukti* are *sāyujyatā, salokatā, samipatā* and *sarupatā,* (see *sāyujyatā*).

N

Namaskār. Worship, obeisance, reverential or respectful address or salutation. It is performed by joining the palms, inclining the head and pronouncing the word *namaskār.* A *sāshtāṅga namaskār* is the prostration on the ground, so that eight parts (*ashta*) of the body touch the ground, and is the most profound method of showing reverence to God or man.

Nirguṇa. Nir-guṇa. Literally without a quality. *Brahma,* or *ātmā, paramātmā* the one substance which appears to us as the universe, cannot be described in human words. It is indescribable (*avāchya*). While the one substance cannot be described the forms in which it appears can be described, and their qualities determined. The forms with their names are, therefore, *saguṇa,* (Sa-guṇa) with quality. God, as a personal being, creator of the special form, in which the universe appears, is recognized as one of the forms in which the One eternal substance appears. God, therefore, is *saguṇa,* that is, he has qualities which can be described in human understandable words. *Brahma* is *nirguṇa;* God (*ishvara*) is saguṇa. The gods, all *avatārs,* idols, and the visions of God, are all *saguṇa* manifestations of the *Nirguṇ Brahma,* or *nirguṇa ātmā.* The *saguṇa ishvara,* being but the one of the many forms in which the *nirguṇa ishvara* appears, are, of course, to be identified as the golden bracelet is identified with the gold of which it consists. The poet-saints, therefore, in

their hymns of praise, their invocations, their worship, and their prayers, make no distinction. They are addressed as well to the *nirguṇa* God as to the *saguṇa God*. This identity of the *saguṇa* and the *nirguṇa* is often asserted very definitely.

Nivṛitti. Cessation from worldly concerns and engagements; also Absorption into Brahma.

O

Ovi. A stanza of a particular metre of Marāthi verse.

P

Pada. A variety of metrical compositions, used in hymns or anthems. Very many of the poet-saints have written in this metre. (See the *Padasangraha* in the *Kāvya-sangraha* Series for examples).

Pādukā. An impression of a foot on stone, worshipped as the trace of some god or guru.

Pānsupāri. A roll of the Piper-betel leaf with Areca nut, cloves, lime etc. (See *Vidā*).

Pāp. Sin in the abstract, or an evil deed. It is the exact negative correlative of the word *puṇya*, goodness or holiness in the abstract, or a good or holy deed. That *pāp* and *puṇya*, evil and good deeds must receive a future reward of suffering or happiness is a part of Hindu philosophy, but this idea does not belong to the words themselves. Molesworth's Marāthi English Dictionary of 1831, founded on the Marāthi-Marāthi Dictionary of 1829, rightly defines these words. I differ absolutely from the Notes on these words in Molesworth's Second Edition of 1857, and from its definition of the word *puṇya* as "merit," a meaning

it never has had in Sanskrit, or in the whole course of Marāthi literature, until influenced by Molesworth's second edition. See further discussion under *puṇya*.

Peth. A region or large division of a city. A manufacturing or a trading town. A market town. A ward of a city.

Pradakshiṇā. Circumambulation of an object, keeping the right side towards it. These objects may be idols, sacred trees, the *tulsi* plant, a temple, even a sacred city. Keeping the object to the left would imply irreverence.

Prahar. An eighth part of the day of 24 hours. A *prahar* is, therefore, a period of three hours. The *prahars* begin at sunrise, at six, hence *Donprahar* (two-praharas) is noon.

Prakriti. In philosophy *prakriti* and *purusha* are words that denote the material and the immaterial universe. *Prakriti* (Nature, matter, phenomenon) conceived as female, and *Purusha* (male, the soul, life, activity) by their union make the whole universe, an anthropomorphic expression of the idea expressed in English as "matter and mind."

Prākrit. In the usage of the Marātha poet-saints the *Prākrit* language means the Marāthi language. As distinguished from the Sanskrit (the polished language), it means the common vernacular of the people. As may be seen from the lives of the poet-saints and their works, they had to encounter a certain amount of opposition against their Marāthi, or *Prākrit* versions of the sacred Sanskrit texts. (See Eknāth's life, *Bhaktalilāmrita* Chapter 21).

Prārabdha. Deeds in former births determined the course of one's life in the birth previous to this. Deeds in the previous life have determined the course of one's present life. Deeds in the present life will determine the life in the next birth. This is the law of *prārabdha.*

Prasād. 1. Favor, graciousness, propitiousness. 2. Any thing (a fruit, flower, rice etc.) given by an idol, a guru, a saint, as a blessing or a mark of favor." 3. Food etc. presented to an idol or a holy person to be distributed, thus honored, among worshippers etc. 4. The sweetmeats and fruit distributed among the audience at the conclusion of a *kathā, kirtan,* or purāṇic reading.

Puṇya. Goodness or holiness in the abstract, or a good or holy deed. Its negative is *pāp,* or sin in the abstract or an evil deed. In the definition of this word as also in the definition of the word *pāp* I differ absolutely from Molesworth's Marāthi and English Dictionary, second edition of 1857. In a note it says, "The word bears not the feeblest implication of holiness, godliness or purity of spirit." On the contrary it implies all three. And by its using the definition of "merit" (not found in the edition of 1831) an idea foreign to the word has since then been attached to this noble word. "Merit," meaning a future reward of a good deed, is no part of the meaning of the word *Puṇya,* which is simply goodness or holiness in the abstract or a holy or good deed. The idea of merit belongs to Indian philosophy, but not to the word *puṇya.* Every *puṇya* will have its reward in the future, as will every *pāp,* but this idea is not in the word itself.

The first edition of Molesworth of 1831, founded on the Paṇdits' Marāthi-Marāthi edition of 1829 has the correct definition. See also Monier-Williams' Sanskrit dictionary under *puṇya* and *pāp*. The word *puṇya*, twice used in the Ṛigveda, many times used in the Upanishads, and Bhagavadgitā, and all through old Marāthi literature, is the exact negative of *pāp*. It, in no single instance, means "merit" as implying a future reward.

Puraṇpoli. A wheaten cake with stuffing of coarse sugar, pea flour etc.

Purāṇ. A particular class of Hindu sacred literature, generally regarded as eighteen in number. They deal with stories of the creation of the world, its destruction, its renewal, of gods, goddesses, and heroes. The eighteen are Brahman, Padma, Vishṇu, Shiva, Linga, Garuḍa, Nārada, Bhāgavata, Agni, Skanda, Bhavishya, Brahmavaivarta, Mārkaṇḍeya, Vāmana, Varāha, Matsya, Kūrma and Vāyu, but there are other lists of 18, slightly varying from this. Of the Purāṇs the Bhāgavata, giving the life and teachings of Krishṇa, has had the greatest influence on the thought and life of the Marāthā poet-saints.

Purāṇik. A Brāhman well read in the *Purāṇs*. A public expounder of them. On account of the vast extent of Sanskrit literature those who expound the sacred books have to specialize. There are those who make a speciality of expounding some Purāṇ and are known as Purāṇiks.

Purusha. See Prakriti.

Rāmāyaṇa. The great epic relating the exploits of Rām, ascribed to Vālmiki as author.

S

Sadguru. Literally a true, or good guru (see Guru). While primarily the word applies to human teachers, or gurus, the poet-saints even applied it to God, for a *sadguru* is regarded as a manifestation of God. The Marāthā Poet-saints frequently refer to the high moral qualities, the sincerity, the unselfishness, the unhypocritical spirit, that marks a *sadguru,* as distinguished from a false guru.

Sādhana. The means employed to obtain deliverance from births and deaths and all that life implies in its sins and sorrows and even joys.

Saguṇa. See *Nirguṇa.*

Samsāra. 1. The world, mundane existence, human life, man's mortal state. 2. The affairs of life; worldly business; the vocations and engagements, the cares and troubles of secularity.

Sannyāsi. One who has cast off all worldly possessions, and carnal or natural affections, an ascetic. The poet-saints distinguish between the hypocritical, formal *Sannyāsi,* who outwardly appears only to have given up all, and the true and sincere *sannyāsi,* whose giving up of the world is genuine.

Santa. A saint, practically synonymous with *sādhu* (which see). He is one who has lost worldly desires and devotes himself to the worship of God. But whenever

he may appear outwardly, no one is a *santa* without purity of heart and life. The appellation *Kavi-santa*, or poet-saints, designate those saints who were poets. The Marāthā poet-saints begin with Dnyāneshvara, about A.D. 1290, so far as their works are known, and continue to the present day.

Satchidānanda. Existence-intelligence-joy. Although *Brahma*, or the *paramātmā* cannot be described in human words (avāchya), yet because, it is believed to *exist*, to be that which takes the form of *intelligent beings*, and to express itself in beings feeling *joy*—*Brahma* being the substrate of these—this definition of Brahma is very frequently employed. It should be noted that these three words, *existence*, *intelligence* and *joy* are not adjectives, but nouns. They do not connote that *Brahma exists*, is *intelligent* and *happy*, but that the One substance, *Brahma* in taking form appears in the form of existing things, in the form of intelligent beings, and those possessing joy and goodness.

Sādhu. A holy man; a saint or sage; one of subdued passions and of contemplative habits. The poet-saints give the word a moral emphasis, hence a *sādhu* is a man of pure character, one truly devoted to God, a spiritually minded man;; a good man. A man can appear hypocritically a *sādhu*, and not be a *sādhu*, for a *sādhu* must be pure in heart and life. The wandering professional *sādhu*, called such, may or may not be sincere, but he is not considered a true *sādhu* without purity of heart and life.

Sāshtāṅga-namaskār. See *Namaskār*.

Sāyujyatā. The fourth of the four states in which *mukti* (final deliverance) is distinguished, *viz.*, absorption into the essence of Brahma. The four are *Sāyujyatā* (absorption into the essence of Brahma); *Salokatā* (residence in the heaven of a particular deity); *Samipatā* (Nearness to the Deity); and *Sarupatā* (Bearing the likeness of God).

Sāvadhāna. Literally attention, heed. At the moment of marriage, the priests in solemn tone repeat the words, "*Sāvadhānam, sāvadhānam,*" and at that moment the curtain between the bride and bridegroom is removed, and the marriage is complete.

Siddhi. A supernatural power or faculty supposed to be acquirable through the performance of certain magical, mystical, or alchemical rites or processes. Eight are enumerated, *viz.*, *aṇima, mahimā, garimā, laghimā, prāpti, prakāmya, īshitva,* and *vashitva.* The powers or *siddhis* are personified as female beings or *siddhis,* who come and serve those who by their austerities or otherwise gain those powers.

Shrāddha. A kind of funeral rite or ceremony in honor of the departed spirits of dead relatives, observed with great strictness at various fixed periods, especial honor being given to paternal and maternal ancestors.

Shudra. The fourth grand division of the Hindu body; also an individual of it. The four grand divisions are *Brahman,* (the priestly caste); *Kshatriya,* (the warrior, military, governing class); *Vaishya* (agricultural and mercantile class) and *Shudra* (the servile class, whose duty is to serve the upper three). The *atishudra* also called *anāmik, antyaja,* are those still

lower than the Shudra, and outside of the four grand divisions. Hence they are *asprishya* (Untoucable) or *anāmika* (Unmentionable).

Shānti. Peace. Unruffled mind.

Shloka. A verse, a stanza, a quantity of four lines. A particular metre; praise. In the Marāthi commentaries the *Shloka* commented on is the Sanskrit text.

Shruti. The Vedas severally or collectively. The word is from the Sanskrit, meaning "hearing."

Skandha. A section of a book, a book, a chapter.

Stotra. 1. Praise, panegyric, eulogium. 2. A book or writing in celebration of the praises; also a hymn.

Svāmi. A master or lord, the master or lord of, also the proprietor or owner of. Applied to the Deity, a god, a king, or prince, a spiritual preceptor, a husband, a holy personage, a learned Brahman, a *Gosavi*, *Sannyāsi* etc. It is used also as a title, Keshava-svāmi.

T

Tapa. Religious austerity, pious mortification of the body. It is especially connected with the *yoga* system, and the *yogis* carry it to its extreme limit. But it also has less austere usage, meaning the duties of life, the special duties of Brahmans, Kshatriyas, Vaishyas and Shudras. It is, therefore, the correlative of *japa*, *japa* signifying the inner spiritual life, and *tapa* the outer religious life. (See *Japa*).

Tilak. The spot or line made with coloured earths or unguents upon the forehead. It is considered either as an ornament or as a sectarial distinction.

Tirtha. 1. A holy or sacred place, any place or pilgrimage, but especially particular spots along the course of sacred streams or in the vicinity of sacred springs. 2. A holy stream, or water brought from one. Water in which a Brahman, sannyāsi etc., has dipped his foot, which has been poured over an idol; holy water.

Tulsi. A plant venerated by the Hindus, Holy Basil, Ocymum sanctum. It is usually grown in an earthen altar before the door of the house, or in the garden behind the house. Its leaf is used in offerings, in garlands, and its stalks also have sacred uses. Those worshipping the plant go around it, keeping it to the right (pradakshiṇā) with palm to palm, repeating a *mantra,* or prayer.

U

Upanishad. The oldest philosophical literature.

Upāsanā. Worship or religious service.

V

Vaikuṇṭha. The Heaven of Vishṇu.

Vairāgi. An ascetic or devotee; one who has subdued his worldly desires and passions. The word is also applied to a class of religious mendicants. The word is also pronounced *bairāgi.* The poet-saints distinguish between the true and the hypocritical *vairāgi.*

Vairāgya. 1. Absence of worldly desire or passion. 2. Popularly, renunciation of all sensuous delight or gratification.

Vastu. The real as opposed to the unreal. Brahma. The Universal *Ātma. Substance.* The substance of which the Universe consists, namely Brahma.

Vedas. The oldest of the Indian Scriptures. The four Vedas are, the Ṛigveda, the Yajurveda, the Sāmaveda, and the Atharvaveda.

Viḍā. A roll of the leaf of Piper-betel with Areca-nut, cloves, lime etc. It is usually chewed after a meal. It is distributed to an audience after a *kirtan,* or any public assembly, and is the final act. It is believed to be a digestive, and also as purifying the mouth. It is generally called *pan-supāri* (leaf supāri nut). Many have the habit of chewing it constantly.

Videhi. Literally, one without a body (vi-deha). In usage, however, it implies a temporary or permanent absorption of the mind in a way to make one unconscious of the possession of a body, as when one is intensely listening to a *kirtan,* he is for the time being a *videhi.* Or when through a life of constant contemplation of the *ātmā,* or of God, the ascetic or devotee loses all thought of his body, or cold or heat, hunger or thirst, desires or passions, he is a *videhi.* A man is a *videhi* when the spiritual completely dominates the physical.

Viveka. Right-thinking. To the Vedantist right-thinking is the discrimination between reality and unreality.

W

Wāḍā. 1. A stately or large edifice, a mansion or palace. 2. A division of a town, a quarter, a ward, as Brahmanwādā, Mahārwādā. 3. An enclosed piece of meadowfield, or garden ground; an enclosure. 4. A cluster of huts of agriculturists, a hamlet.

Y

Yama. The god who rules over the spirits of the dead.

Yoga. Spiritual or abstract devotion; union with Brahma through abstract meditation, or contemplation; also the practice or exercise of this sort of worship.

Yogabhrashta. One who was interrupted in his preceding birth during the performance of *Yoga* (abstract meditation upon *Brahma*). As an example, a pious outcaste, devoted to Eknāth, is called a *Yogabhrashta*. In the Autobiography of Bahiṇābāi, a calf, because of its peculiar pious actions, is called a *yogabhrashta*. Indeed any pious person can be described as a *yogabhrashta*, as one whose pious life in a former birth was accidentally interrupted and has now a further opportunity.

Yogi. 1. A performer of the abstract meditation called *yoga*. 2. An ascetic or devotee in general. Popularly a *yogi* is supposed to be able to gain extraordinary powers through his practice of *yoga*, called *siddhis* (which see), and the ash-covered *yogi* is able to instil much fear in the minds of the ignorant. The poet-saints, of course, distinguish between the hypocritical *yogi* and the true *yogi* whose heart and life must be pure.

Yojana. A measure of distance equal to four *Kos*, roughly about eight miles.

परिशिष्ट २

APPENDIX II

स्तोत्रमाला

ज्ञानदेव

ज्ञानेश्वरी: अध्याय १२, ओव्या १-१७

जयजय वो शुद्धे । उदारे प्रसिद्धे ।
अनवरत आनंदे । वर्षतिये ॥ १ ॥
विषयव्याळें मिठी । दिधलिया नुठी ताठी ।
ते तुझिये गुरुकृपादृष्टी । निर्विष होय ॥ २ ॥
तरी कवणातें तापु पोळी । कैसेनि वो शोकु जाळी ।
जरी प्रसादरसकल्लोळीं । पुरें येसि तूं ॥ ३ ॥
योगसुखाचे सोहळे । सेवकां तुझेनि स्नेहाळे ।
सोहंसिद्धीचे लळे । पाळिसी तूं ॥ ४ ॥
आधारशक्तीचिया अंकीं । वाढविसी कौतुकीं ।
हृदयाकाशपल्लकीं । परिये देसी निजे ॥ ५ ॥
प्रत्यक्ज्योतीचीं वोवाळणीं । करिसी मनपवनाचीं खेळणीं ।
आत्मसुखाचीं बाळलेणीं । लेवविसी ॥ ६ ॥
सतराविये चें स्तन्य देसी । अनुहताचा हल्लरु गासी ।
समाधिबोधें निजविसी । बुझाउनी ॥ ७ ॥
म्हणोनि साधकां तूं माउली । पिके सारस्वत तुझिया पाउलीं ।
याकारणें मी साउली । न संडीं तुझी ॥ ८ ॥
अहो सद्गुरुचिये कृपादृष्टी । तुझें कारुण्य जयातें अधिष्ठी ।
तो सकळ विद्यांचिये सृष्टी । धात्रा होय ॥ ९ ॥

म्हणोनि अंबे श्रीमंते । निजजनकल्पलते ।
आज्ञापीं मातें । ग्रंथनिरूपणीं ॥१०॥
नवरसीं भरवीं सागरु । करवीं उचित रत्नांचे आगरु ।
भावार्थाचे गिरिवरु । निफजवीं माये ॥११॥
साहित्यसोनियाचिया खाणी । उघडवीं देशियेचिया क्षोणी ।
विवेकवेलीची लावणी । हों देईं सैंघ ॥१२॥
संवादफळनिधानें । प्रमेयाचीं उद्यानें ।
लावीं म्हणें गहनें । निरंतर ॥१३॥
पाखांडाचे दरकुटे । मोडीं वाग्वाद अव्हांटे ।
कुतर्काचीं दुष्टें । सावजें फेडीं ॥१४॥
श्रीकृष्णगुणीं मातें । सर्वत्र करीं वो सरतें ।
राणिवे बैसवीं श्रोते । श्रवणाचिये ॥१५॥
ये मऱ्हाठियेचिया नगरीं । ब्रह्मविद्येचा सुकाळु करीं ।
घेणेंदेणें सुखचिवरी । हों देईं या जगा ॥१६॥
तूं आपुलेनि स्नेहपल्हवें । मातें पांवुरविशील सदैवें ।
तरी आतांचि हें आघवें । निर्मीन माये ॥१७॥

अध्याय १८, ओव्या १-२६

जयजय देव निर्मळ । निजजनाखिलमंगळ ।
जन्मजराजलदजाळ । प्रभंजन ॥ १ ॥
जयजय देव प्रबळ । विदळितामंगळकुळ ।
निगमागमद्रुमफळ । फलप्रद ॥ २ ॥
जयजय देव सकळ । विगतविषयवत्सल ।
कलितकाळकौतूहल । कलातीत ॥ ३ ॥
जयजय देव निष्कळ । स्फुरदमंदानंदबहळ ।
नित्यनिरस्ताखिलमळ । मूळभूत ॥ ४ ॥

जयजय देव स्वप्रभ । जगदंबुदगर्भनभ ।
भुवनोद्भवारंभस्तंभ । भवध्वंस ॥ ५ ॥
जयजय देव निश्चळ । चलितचित्तपानतुंदिल ।
जगदुन्मीलना विरल—। केलिप्रिय ॥ ६ ॥
जयजय देव विशुद्ध । विदुदयोद्यानद्विरेद ।
शमदममदनमदभेद । दयार्णव ॥ ७ ॥
जयजय देवैकरूप । अतिकृतकंदर्पसर्पदर्प ।
भक्तभावभुवनदीप । तापापह ॥ ८ ॥
जयजय देव अद्वितीय । परिणतोपरमैकप्रिय ।
निजजनजित भजनीय । मायागम्य ॥ ९ ॥
जयजय देव श्रीगुरो । अकल्पनाख्यकल्पतरो ।
स्वसंविदद्रुमबीजप्ररो—। हणावनी ॥१०॥
हें काय एकैक ऐसेसे । नानापरिभाषावशें ।
स्तोत्र करूं तुजोद्देशें । निर्विशेषा ॥११॥
जिहीं विशेषणीं विशेषिजे । तें दृश्य नव्हे रूप तुझें ।
हें जाणें मी म्हणोनि लाजें । वानणां ईहीं ॥१२॥
परि मर्यादेचा सागरु । हा तंवचि तया डगरु ।
जंव न देखे सुधाकरु । उदया आला ॥१३॥
सोमकांतु निजनिर्झरीं । चंद्रा अर्घ्यादिक न करी ।
तें तोचि अवधारीं । करवी कीं जी ॥१४॥
नेणों कैसी वसंतसंगें । अवचितिया वृक्षाचीं अंगें ।
फुटती तैं तयाही जोगें । धरणें नोहे ॥१५॥
पद्मिनी रविकिरण । लाहे मग लाजे कवण ।
कां जळें शिवतलें लवण । आंग भुले ॥१६॥
तैसा तूतें जेथ मी स्मरें । तेथ मीपण मी विसरें ।
मग जाकळिला ढेंकरें । तृप्तु जैसा ॥१७॥

मज तुवां जी केलें तैसें । माझें मीपण दवडूनि देशें ।
स्तुतिमिषें पांपिसें । बांधलें वाचे ॥१८॥
ना एरहवीं तरी आठवीं । राहोनि स्तुति जैं करावी ।
तैं गुणागुणिया धरावी । सरोभरी कीं ॥१९॥
तरी तूं जी एकरसाचें लिंग । केवीं करूं गुणागुणीं विभाग ।
मोतीं फोडोनि सांधितां चांग । कीं तैसेंचि भलें ॥२०॥
आणि बाप तूं माय । इहीं बोलीं ना स्तुती होय ।
डिंभोपाधिक आहे । विटाळु तेथें ॥२१॥
जी जालेनि पाइकें आलें । तें गोसावीपण केवीं बोलें ।
ऐसें उपाधी उशिटलें । काय वर्णूं ॥२२॥
जरि आत्मा तूं एकसरा । हेंही म्हणतां दातारा ।
तरी आंतुल तूं बाहेरा । घापतासी ॥२३॥
म्हणूनि सत्यचि तुजलागीं । स्तुती न देखों जी जगीं ।
मौनावांचूनि लेणें आंगीं । सुसीना मा ॥२४॥
स्तुती कांहीं न बोलणें । पूजा कांहीं न करणें ।
सन्निधी कांहीं न होणें । तुझ्या ठायीं ॥२५॥
तरि जिंतलें जैसें भुली । पिसें आलापु घाली ।
तैसें वानूं तें माउली । उपसाहावें तुवां ॥२६॥

नामदेव

आत्मसुखप्राप्तीविषयीं आर्तोद्गार

अभंग १४०८

देवा दिवस गेले वांयाविण । हरिसी न रिघतां शरण ।
बाळकत्व अज्ञानपण । तैं आठवण नव्हेचि ॥ १ ॥
आला तारुण्याचा अवसरु । सवेंचि विषयाचा पडिभरु ।
काम क्रोध मदमत्सरु । अति व्यापारु तृष्णेचा ॥ २ ॥
सवेंचि वृद्धत्व पातलें । सकळ इंद्रियें सांडियलें ।
देह न करी म्हणितलें । अंतर पडलें भक्तीसी ॥ ३ ॥
देवा हित कांहीं नव्हेचि माझें । दास्यत्व न घडेचि तुझें ।
आयुष्य गेलें वांया काजे । धरणिये ओझें पैं झालें ॥ ४ ॥
पुनरपि जन्मा येणें मागुता । कवण जाणे कैसी व्यवस्था ।
कैसा देह लाधेल अनंता । केव्हां तव चरणीं येईल ॥ ५
आतां मज करूं नको उदास । तुझिया नामाचा विश्वास ।
हृदयीं नांदे हृषीकेश । विष्णुदास म्हणे नामा ॥ ६ ॥

अभंग १४१६

विषयीं आसक्त झालें माझें मन । न करीं तुझें ध्यान पंढरिराया ॥ १ ॥
नाथिले संकल्प करीं नानाविध । तेणें थोर खेद पावतसें ॥ २ ॥
ऐसा मी अपराधी दुराचारी देवा । भेटसी केशवा कवणे परी ॥ ३ ॥
आयुष्य सरो परी न सरे कल्पना । भोगवी यातना नानाविध ॥ ४ ॥
जन्म मरण कष्ट भोगितां संकटीं । होतसें हिंपुटी येरझारीं ॥ ५ ॥
मायामोहरत भ्रांत माझें चित्त । चुकला निजहित नारायणा ॥ ६ ॥
तूं अनाथकैवारी म्हणोनि धांवा करीं । सोडवीं मुरारी ह्मणे नामा ॥ ७ ॥

अभंग १४५३

माझे मनोरथ पूर्ण कीजे देवा । केशवा माधवा नारायणा ॥१॥
नाहीं नाहीं मज आणिक सोयरा । न करीं अव्हेरा पांडुरंगा ॥२॥
अनाथाचा नाथ होशी तूं दयाळा । किती वेळोवेळां प्रार्थूं आतां ॥३॥
नामा म्हणे जीव होतो कासावीस । केली तुझी आस आतां बरी ॥४॥

अभंग १५३९

तूं माझी जननी काय गे साजणी । विठ्ठले धांवोनि भेट देई ॥१॥
डोळे माझे शिणले पाहतां वाटोली । अवस्था दाटली हृदयामाजी ॥२॥
मी तुझें पाडस गुंतलों भवपाशीं । माते धीर तुजशी कैसा धरवला ॥३॥
तूं माझी पक्षिणी मी तुझा अंडज । क्षुधें पीडिलों मज विसरशी ॥४॥
तूं माझी माउली मी तुझें वोरस । पुढती पुढती वास पाहतसे ॥५॥
नामा म्हणे विठ्ठले आस पुरवी माझी । ओरसे वेळा पाजीं प्रेमपान्हा ॥६॥

अभंग १५७५

पक्षिणी प्रभातीं चारियासी जाये । पिलूं वाट पाहे उपवासी ॥१॥
तैसें माझें मन करीं वो तुझी आस । चरण रात्रंदिवस चिंतीतसे ॥२॥
तान्हें वत्स घरीं बांधलेंसे देवा । तया हृदयीं धांवा माउलीचा ॥३॥
नामा म्हणे केशवा तूं माझा सोईरा । झणी मज न अव्हेरा अनाथनाथा ॥४॥

अभंग १५८१

देह जावो अथवा राहो । पांडुरंगीं दृढ भावो ॥१॥
चरण न सोडीं सर्वथा । तुझी आण पंढरीनाथा ॥२॥
वदनीं तुझें मंगळनाम । हृदयीं अखंडित प्रेम ॥३॥
नामा म्हणे केशवराजा । केला नेम चालवीं माझा ॥४॥

अभंग १६०१

हातीं विणा मुखीं हरी । गायें राउळाभीतरीं ॥१॥
अन्न उदक सोडिलें । ध्यान देवाचें लागलें ॥२॥

स्त्री पुत्र बाप माय । यांचा आठव न होय ॥ ३ ॥
देहभाव विसरला । छंद हरीचा लागला ॥ ४ ॥
नामा म्हणे हेंचि देईं । तुझे पाय माझे डोयीं ॥ ५ ॥

अभंग १६०९

वासनेचा फांसा पडिला माझे कंठीं । हिंडलों जगजेठी नाना योनी ॥ १ ॥
सोडवीं गा देवा दीनदयानिधी । मी एक अपराधी दास तुझा ॥ २ ॥
शरण आलियाचे न पाहसी अवगुण । कृपेचे लक्षण तुज साजे ॥ ३ ॥
त्रिभुवनीं समर्थ उदार मनाचा । कृपाळु दीनाचा ब्रीद तुझें ॥ ४ ॥
गजेंद्र गणिकेची राखिली तुवां लाज । उद्धरिला द्विज अजामेळ ॥ ५ ॥
नामा म्हणे देवा अव्हेरसी मज । जगीं थोर लाज येईल तुला ॥ ६ ॥

अभंग १६६१

अग्निमाजि पडे बाळू । माता धांवे कनवाळू ॥ १ ॥
तैसा धांवे माझिया काजा । अंकिला मी दास तुझा ॥ २ ॥
सर्वेंचि झेंपावें पक्षिणी । पिलीं पडतांचि धरणी ॥ ३ ॥
भुकेलें वत्सरावें । धेनु हुंबरत धांवे ॥ ४ ॥
वणवा लागलासे वनीं । पाडस चिंतीत हरणी ॥ ५ ॥
नामा म्हणे मेघा जैसा । विनवितो चातक तैसा ॥ ६ ॥

अभंग १६८०

नेणें भक्ति कांहीं करूं कैसी सेवा । हें तों मज देवा समजेना ॥ १ ॥
करूं कैसा जप करूं कैसें ध्यान । नाहीं माझें मन स्थिर देवा ॥ २ ॥
कामक्रोध यांची मोठी हे जाचणी । झालों वेडाराणी समजेना ॥ ३ ॥
नामा म्हणे माझे सांवळे विठाबाई । येउनियां राहीं हृदयामाजी ॥ ४ ॥

भानुदास

करुणा

अभंग ६०

चंचळ हें मन नावरे माझ्यानें । कामाच्या व्यसनें पीडितसे ॥१॥
अविवेकाचें बळ झालें असे फार । धांवती षड्विकार सैरावैरां ॥२॥
विवेकाची शक्ति होऊनियां क्षीण । सत्कर्मासी हीन बुद्धि झाली ॥३॥
चित्ताचा चालक अगा सूत्रधारी । भानुदासा हरी कृपा करीं ॥४॥

अभंग ६१

अधोगती आम्ही जावें पंढरीनाथा । ऐसें तुझ्या चित्ता आलें काय ॥१॥
पडिलों पदरीं अन्यायी मी दीन । नेईं सांभाळून कैसें तरी ॥२॥
मज अनाथाची परिसावी विनंती । भानुदास स्तुति करीतसे ॥३॥

अभंग ६७

पतित म्हणोनि जाहलों शरणागत । अनाथाचा नाथ म्हणती तुम्हां ॥१॥
तें आपलें ब्रीद सांभाळीं अनंता । नको पा परता दास तुझा ॥२॥
तुझा दास म्हणोनि जगीं जाहली मात । अनाथाचा नाथ तूंतें म्हणती ॥३॥
भानुदास म्हणे सांभाळीं वचन । पतितपावन ब्रीद जगीं ॥४॥

अभंग ७०

अहो श्रीरामा पतितपावना । तारीं मज दीना रंकपणें ॥१॥
गाजे त्रिभुवनीं उदार ती ख्याती । वेदही वर्णिती महिमा तुझा ॥२॥
भानुदास म्हणे श्रीरामा दयाळा । पाळा बरवा लळा उदारपणें ॥३॥

अभंग ७२

अहो पांडुरंगा पतितपावना । आमुची विज्ञापना एक असे ॥१॥
नामाचा उच्चार संतांचा सांगात । पुरवावा हेत जन्मोजन्मीं ॥२॥
भलतीये याती भलतीये कुळीं । जन्म दे निर्धारीं देवराया ॥३॥
भानुदास म्हणे दुजा नको धंदा । रात्रंदिवस गोविंदा वाचे नाम ॥४॥

एकनाथ

भावभक्तिप्रेमोद्गार

अभंग १९०८

धांव रे धांव आतां । दीनवत्सला रामा ।
संसारसंग गोष्टी । मी गुंतलों कामा ॥ १ ॥
तारुण्य अभिमानें । अंगीं भरला ताठा ।
विषय संपत्तीचा । मज फुटला फाटा ॥ २ ॥
विषय भोगितांना । देह पोसले माझे ।
स्वहित आठवेना । ध्यान चुकलों मी तुझें ॥ ३ ॥
विषया मोकलिलों । तुज शरण मी आलों ।
एका जनार्दनीं पायीं । लीन मी जाहालों ॥ ४ ॥

अभंग १९०९

धांव नारायणा । माझ्या दुःखाच्या निरसना ॥ १ ॥
संसारें मी कष्टलों । तुजलागीं शरण आलों ॥ २ ॥
कोण सोडवील आतां । तुजविण जी अनंता ॥ ३ ॥
तूंचि मायबापा । निवारिसी सर्व तापा ॥ ४ ॥
एकाजनार्दन पाय । धरूनियां चित्तीं राहें ॥ ५ ॥

अभंग १९१०

धांवे धांवे श्रीहरी । निवारीं संसार बोहरी ॥ १ ॥
आडलियाचा विसांवा । धांवें पावें तूं केशवा ॥ २ ॥
तूं दीनदयाळ हरी । आपुलें आम्हां जनत करीं ॥ ३ ॥
अंकित भक्तांचा । ऐसी बोले वेदवाचा ॥ ४ ॥
एकाएकीं जनार्दनीं । आठ सहस्र बोले वाणी ॥ ५ ॥

अभंग १९११

तुजविण आम्हां कोण आहे देवा । धांव यादवरावा मायबापा ॥१॥
पडिलोंसें डोहीं प्रपंच आवर्तीं । कोण करी शांति तुजविण ॥२॥
जन्ममरणाचा पडिलासे फेरा । सोडवीं दातारा मायबापा ॥३॥
एकाजनार्दनीं धांवे लवलाहीं । येवोनियां हृदयीं ठाव देईं ॥४॥

अभंग १९१५

अहो करुणाकरा पतितपावना । आमुच्या वचना चित्त द्यावें ॥१॥
दीन मी हीन रंकाहुनी रंक । म्हणोनियां देख शरण तुम्हां ॥२॥
आमुचें सांकडें वारूनियां देवा । घ्यावी तुम्हीं सेवा एक चित्तें ॥३॥
एकजनार्दनीं संकल्प हा दृढ । आतां नाहीं गूढ तुम्हांपुढें ॥४॥

अभंग १९१६

कीर्ति तुमची तिहीं लोकीं । तारिले पातकी अपार ॥१॥
जाहला विश्वास आधीं मना । धरिले चरणां दृढ मग ॥२॥
एकाजनार्दनीं लडिवाळ । करा सांभाळ आतां माझा ॥३॥

अभंग १९२८

थोर अन्यायी दयाघना । सांभाळीं दीना आपुल्या ॥१॥
वारंवार क्षणक्षणीं । मस्तक चरणीं तुमच्या ॥२॥
कुर्वंडीन आपुली काया । तुमचे पायांवरुनी ॥३॥
एकाजनार्दनीं तुमचा दास । न करा उदास तयासी ॥४॥

अभंग १९३६

अनाथाचा नाथ दीनाचा दयाळ । म्हणवोनी सांभाळ करीं माझा ॥१॥
तुज ऐसा देव नाहीं त्रिभुवनीं । म्हणवोनी चरणीं विनटलों ॥२॥
बापा जनार्दना कृपा करीं दान । सांभाळीं वचन आपुलें तें ॥३॥
एकाजनार्दनीं भेटी देईं देवा । संतापाईं भावा मिठी पडो ॥४॥

अभंग १९४५

आम्ही दीन तूं दीनानाथ । तिहीं लोकीं तुझी मात ॥ १ ॥
आम्ही पतीत तूं पावन । ऐसें साजे नामाधिमान ॥ २ ॥
आम्ही अनाथ तूं कैवारी । ऐसी तुझी आहे थोरी ॥ ३ ॥
आम्ही दीन तूं वत्सल । ऐकिला तो ऐसा बोल ॥ ४ ॥
नको धरूं दुजें आतां । कृपाळू तूं दीननाथा ॥ ५ ॥
एका शरण जनार्दनीं । ऐसें चालत आलें दुरुनी ॥ ६ ॥

अभंग १९६९

हेचि देवासी विनंती । संतसेवा दिवसरातीं ॥ १ ॥
वास देईं पंढरीचा । नामघोष कीर्तनाचा ॥ २ ॥
सदा सर्वदा नाम मुखीं । दुजें नको कांहीं पारखी ॥ ३ ॥
एकाजनार्दनीं हरीचा दास । म्हणतां पुरे सर्व आस ॥ ४ ॥

अभंग १९७०

देवा माझें मन लागो तुझे चरणीं । संसारव्यसनीं पडों नेदी ॥ १ ॥
नामस्मरण घडो संत समागम । वाउगाची भ्रम नको देवा ॥ २ ॥
पाईं तीर्थयात्रा मुखीं रामनाम । हाचीं माझा नेम सिद्धी नेईं ॥ ३ ॥
आणिक मागणें नाहीं नाहीं देवा । एकाजनार्दनीं सेवा दृढ देईं ॥ ४ ॥

अभंग १९८४

तुझिया कृपेचें पोसणें मी दीन । करीं तूं जतन जनार्दना ॥ १ ॥
अंकित मी दास कायामनेंवाचा । हेलावा कृपेचा करीं देवा ॥ २ ॥
कदा नुपेक्षिसी आलिया शरण । हें मागोनी महिमान चालत आलें ॥ ३ ॥
एकाजनार्दनीं कृपेचा वोरस । करीं जगदीश मजवरी ॥ ४ ॥

तुकाराम

नाट

अभंग ३९६०

मी तंव अनाथ अपराधी । कर्महीन मतिमंदबुद्धि ।
तुज म्यां आठविलें नाहीं कधीं । वाचे कृपानिधि मायबापा ॥ १ ॥
नाहीं ऐकिलें गाइलें गीत । धरिली लाज सांडिलें हित ।
नावडे पुराण बैसले संत । केली बहुत परनिंदा ॥ २ ॥
नाहीं केला करविला परोपकार । नाहीं दया आली पीडितां पर ।
करूं नये तो केला व्यापार । वाहिला भार कुटुंबाचा ॥ ३ ॥
नाहीं केलें तीर्थाचें भ्रमण । पाळिला पिंड कर चरण ।
नाहीं संतसेवा घडलें दान । पूजावलोकन मूर्तीचें ॥ ४ ॥
असंगसंग घडले अन्याय । बहुत अधर्म उपाय ।
न कळे हित करावें तें काय । नये बोलूं आठवूं तें ॥ ५ ॥
आप आपण्या घातकर । शत्रु झालों मी दावेदार ।
तूं तंव कृपेचा सागर । उतरीं पार तुका म्हणे ॥ ६ ॥

अभंग ३९६७

तूंचि अनाथाचा दाता । दुःख मोह नासावया चिंता ।
शरण आलों तुज आतां । तारीं कृपावंता मायबापा ॥ १ ॥
संतसंगति देई चरणसेवा । जेणें हा तुझा विसर न पडावा ।
हाचि भाव माझिया जीवा । पूरवीं देवा मनोरथ ॥ २ ॥
मज भाव प्रेम देई प्रीति । गुण नाम वर्णावया स्तुती ।
विघ्ना सोडवूनी हातीं । विनंती माझी परिसावी हे ॥ ३ ॥
आणिक कांहीं नाहीं मागणें । सुखसंपति राज्यचाड धनें ।
सांकडें न पडे तुज जेणें । दुजें भक्तीविण मायबापा ॥ ४ ॥
जोडोनि कर पायीं ठेवितों माथा । तुका विनवी पंढरीनाथा ।
रंगीं वोढवावी रंगकथा । पुरवीं मनोरथा मायबापा ॥ ५ ॥

बाळक्रीडा

अभंग १८

देवा आदिदेवा जगत्रया जीवा । परियेसी केशवा विनंती माझी ॥ १ ॥
माझी वाणी तुझे वर्णी गुण नाम । ऐसें देई प्रेम कांहीं कळा ॥ २ ॥
कळा तुजपाशीं आमुचें जीवन । उचित करून देई आम्हां ॥ ३ ॥
आम्हां शरणागतां तुझाचि आधार । तूं तंव सागर कृपासिंधु ॥ ४ ॥
सिंधु पायवाट होय तुझ्या नामें । जळतील कर्में दुस्तरें तीं ॥ ५ ॥
तें फळ उत्तम तुझा निजध्यास । नाहीं गर्भवास सेविलिया ॥ ६ ॥
सेविलिया राम कृष्ण नारायण । नाहीं त्या बंधन संसाराचें ॥ ७ ॥
संसार तो काय तृणवतमय । अग्नि त्यासी खाय क्षणमात्रें ॥ ८ ॥
क्षणमात्रें जाळी दोषांचिया रासी । निंद्य उत्तमासी वंद्य करी ॥ ९ ॥
करी ब्रीद साचें आपलें आपण । पतितपावन दीननाथ ॥१०॥
नाथ अनाथाचा पति गोपिकांचा । पुरवी चित्तींचा मनोरथ ॥११॥
चित्तीं जें धरावें तुका म्हणे दासीं । पुरविता होशी मनोरथ ॥१२॥

श्रीविठ्ठलाची एकविध भक्ति. अभंग ११६७

तूं माझा मायबाप सकळ वित्त गोत । तूंचि माझें हित करिता देवा ॥ १ ॥
तूंचि माझा देव तूंचि माझा जीव । तूंचि माझा भाव पांडुरंगा ॥ २ ॥
तूंचि माझा आचार तूं माझा विचार । तूंचि सर्व भार चालविसी ॥ ३ ॥
सर्व भावें मज तूं होसी प्रमाण । ऐसी तुझी आण वाहतसें ॥ ४ ॥
तुका म्हणे तुज विकला जीवभाव । कळेल तो उपाव करी आतां ॥ ५ ॥

श्रीविठ्ठलाशीं सलगीचें भाषण. अभंग १३६७

ऐक पांडुरंगा वचन माझें एक । झालों मी सेवक दास तुझा ॥ १ ॥
कळे तैसा आतां करावा उद्धार । खुंटला विचार माझा पुढें ॥ २ ॥
दंभ मान माझा करूं पाहे घात । झालियाही थित कारणाचा ॥ ३ ॥
हीन बुद्धि माझी अधम हे याती । अहंकार चित्तीं वसों पाहे ॥ ४ ॥
तुका म्हणे मज विघडतां क्षण । नलगे जतन करीं देवा ॥ ५ ॥

काव्यसंग्रह नं. १३
रामदास

पद २८०, पृष्ठ १२३

धांव रे! रामराया! । किती अंत पाहशी ॥ ध्रुवपद ॥
प्राणांत मांडिलासे, नये करुणा कैसी । पाहीन धणिवरी चरण झाडीन केशीं । नयन शीणले बा! आतां केधवां येशी ॥ धांवरे. ॥ १ ॥
मीपण अहंकारें अंगीं भरला ताठा । विषयकर्दमांत लाज नाहीं लोळतां । चिळस उपजली ऐसें झालें बा! आतां ॥ धांव रे. ॥ २ ॥
मारुती स्कंधभागीं शीघ्र बैसोनि यावें । राघवा! वैद्यराजा! कृपा औषध द्यावें । दयेचे पद्महस्त माझे शिरीं ठेवावे ॥ धांव रे. ॥ ३ ॥
या भवीं रामदास थोर पावतो व्यथा । कौतुक पाहातोसी काय जानकीकांता! । दयाळा! दीनबंधु! भक्तवत्सला! आतां ॥ धांव रे. ॥ ४ ॥

पद २८१, पृष्ठ १२४

अनाथा मी हीन दीन दरिद्री, भजन नेणें कांहीं ।
तुजविण मज या जगीं पाहतां कोणीच नाहीं ॥ ध्रुवपद ॥
ज्ञान कळेना, ध्यान कळेना, मन वळेना, देवा! ।
विद्या नाहीं वैभव नाहीं ऐसा पूर्वील ठेवा ॥ अनाथ. ॥ १ ॥
युक्ति असेना, बुद्धि असेना, शांति वसेना अंगीं, ।
रामदास म्हणे दयाळा! ऐसा मी भवरोगी ॥ अनाथ. ॥ २ ॥

पद ३२१, पृष्ठ १३९

व्यर्थ या जन्मासि आलों, ऐसें वाटे देवा रे! ।
तुझिया प्रीतीलागीं कांहीं, नाहीं घडली सेवा रे! ॥ ध्रुवपद ॥
पोटीं इंद्रियपोषणाची, इच्छा मोठी धनमानाची ।
केली दांभिक भक्ती तेथें, कैंचा प्रसाद मेवा रे; ॥ व्यर्थ. ॥ १ ॥
दास तुझा म्हणवायास, लज्जा अंतरीं जीवास ।
धरिली तुझी दृढ कांस, पांडुरंगा देवा! रे! ॥ व्यर्थ. ॥ २ ॥

करुणाष्टकें

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अनुदिनिं अनुतापें तापलों रामराया ।
परम दिनदयाळा नीरसीं मोहमाया ।
अचपळ मन माझें नावरे आवरीतां ।
तुजविण शिण होतो धांव रे धांव आतां ॥ १ ॥
भजनरहित रामा सर्वही जन्म गेला ।
स्वजन जन धनाचा व्यर्थ म्यां स्वार्थ केला ।
रघुपति मति माझी आपलीसी करावी ।
सकळ त्यजुनि भावें कास तूझी धरावी ॥ २ ॥
विषयजनितसूखें सूख होणार नाहीं ।
तुजविण रघुनाथा वोखटें सर्व कांहीं ।
रघुकुळटिळका रे हीत माझें करावें ।
दुरित दुरि हरावें स्वस्वरूपीं भरावें ॥ ३ ॥
तनु मन धन माझें राघवा रूप तूझें ।
तुजविण मज वाटे सर्व संसार ओझें ।
प्रचलित न करावी सर्वथा बुद्धि माझी ।
अचळ भजनलीला लागली आस तुझी ॥ ४ ॥
चपळपण मनाचें मोडितां मोडवेना ।
सकळ स्वजनमाया तोडितां तोडवेना ।
घडि घडि विघडे हा निश्चयो अंतरींचा ।
म्हणवुनि करुणा हे बोलतों दीनवाचा ॥ ५ ॥
जळत हृदय माझें जन्म कोट्यानुकोटी ।
मजवरि करुणेचा राघवा पूर लोटीं ।

तळमळ निवर्वी रे राम कारुण्यसिंधू ।
षडरिपुकुळ माझें तोडि यांचा समंधू ॥ ६ ॥
तुजविण करुणा हे कोण जाणेल माझी ।
शिणत शिणत पोटीं पाहिली वाट तूझी ।
झडकरि झड घालीं धांव पंचानना रे ।
तुजविण मज नेती जंबुकी वासना रे ॥ ७ ॥
सबळ जनक माझा राम लावण्यपेटी ।
म्हणवुनि मज पोटीं लागली आस मोठी ।
दिवस गणित बोटीं ठेवुनी प्राण कंठीं ।
अवचट मज भेटी होत घालीन मीठी ॥ ८ ॥
जननिजनकमाया लेंकरूं काय जाणे ।
पय न लगत मूखीं हाणितां वत्स नेणे ।
जलधरकण आशा लागली चातकासी ।
हिमकर अवलोकी पक्षिया भूमिवासी ॥ ९ ॥
तुजविण मज तैसें जाहलें रामराया ।
विलग विषमकाळीं सांडिती सर्व माया ।
सकळजनसखा तूं स्वामि आणीक नाहीं ।
विषय वमन जैसें त्यागिलें सर्व कांहीं ॥१०॥
स्वजनजनधनाचा कोण संतोष आहे ।
रघुपतिविण आतां चित्त कोठें न राहे ।
जिवलग जिव घेती प्रेत सांडून जाती ।
विषय सकळ नेती मागुता जन्म देती ॥११॥
सकळ जन भवाचे आणिले वैभवाचे ।
जिवलग मज कैंचे चालतें हेंचि साचें ।
विलग विषमकाळीं सांडिती सर्व माळी ।
रघुविर सुखदाता सोडवीं अंतकाळीं ॥१२॥

सुख सुख म्हणतां हें दुःख ठाकोनि आलें ।
भजन सकळ गेलें चित्त दुश्चित्त झालें ।
भ्रमित मन कळेना हीत तें आकळेना ।
परम कठिण देहो देहबुद्धी गळेना ॥१३॥

उपरति मज रामीं जाहली पूर्वकामीं ।
सकळजनविरामीं राम विश्रामधामीं ।
घडि घडि मन आतां रामरूपीं भरावें ।
रघुकुळ टिळका रे आपुलेंसें करावें ॥१४॥

जळचर जळवासी नेणती त्या जळासी ।
निशिदिनिं तुजपासीं चूकलों गूणराशी ।
भुमिधरनिगमासी वर्णवेना तयांसी ।
सकळभुवनवासी भेटि दे रामदासी ॥१५॥

॥ जयजय रघुवीर समर्थ ॥

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असंख्यात ते भक्त होऊन गेले । तिहीं साधनांचे बहू कष्ट केले ।
नव्हे कार्यकर्ता भुमीभार झालों । तुझा दास मी व्यर्थ जन्मासि आलों ॥१॥

बहु दास ते तापसी तीर्थवासी । गिरीकंदरीं भेटि नाहीं जनासी ।
स्थिती ऐकतां थोर विस्मीत झालों । तुझा दास मी व्यर्थ जन्मासि. ॥२॥

सदा प्रेमळासी तया भेटलासी । तुझ्या दर्शनें स्पर्शनें पुण्यराशी ।
अहंतामदें शब्दज्ञानें बुडालों । तूझा दास मी व्यर्थ जन्मासि आलों ॥३॥

तुझ्या प्रीतिचे दास निर्माण झाले । असंख्यात ते कीर्ति बोलोनि गेले ।
बहू धारणा थोर चक्कीत झालों । तुझा दास मी व्यर्थ जन्मासि आलों ॥४॥

बहूसाल देवालयें हाटकाचीं । रसाळा कळा लाघवें नाटकाचीं ।
पुजा देखतां जाड जीवीं गळालों । तुझा दास मी व्यर्थ जन्मासि. ॥५॥

कितीएक देहे त्यागिले तूजलागीं । पुढें जाहलों संगतीचा विभागी ।
देहे दु:ख होतांच वेगीं पळालों । तुझा दास मी व्यर्थ जन्मासि आलों ॥६॥
किती योगमूर्ती किती पुण्यमूर्ती । किती धर्मसंस्थापना अन्नशांती ।
पस्तावलों कावलों तप्त झालों । तुझा दास मी व्यर्थ जन्मासि आलों ॥७॥
सदा सर्वदा राम सोडोनि कामीं । समर्था तुझे दास आम्ही निकामी ।
बहु स्वार्थबुद्धी नुरे कष्टवीलों । तुझा दास मी व्यर्थ जन्मासि आलों ॥८॥

॥ जयजय रघुवीर समर्थ ॥

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नसे भक्ति ना ध्यान ना ज्ञान कांहीं । नसे प्रेम हें राम विश्राम नाहीं ।
असा दीन अज्ञान मी दास तूझा । समर्था जनीं घेतला भार माझा ॥१॥
रघूनायका जन्मजन्मांतरींचा । अहंभाव छेदोनि टाकीं दिनाचा ।
जनीं बोलती दास या राघवाचा । परी अंतरीं लेश नाहीं तयाचा ॥२॥
रघूनायका दीन हातीं धरावें । अहंभाव छेदोनियां उद्धरावें ।
अगूणी तयालागिं गूणी करावें । समर्थें भवासागरीं ऊतरावें ॥३॥
किती भार घालूं रघूनायकाला । मजकारणें शीण होईल त्याला ।
दिनानाथ हा संकटीं घाव घाली । तयाचेनि हे सर्व काया निवाली ॥४॥
मला कायसा राम कैवल्यदाता । तयाचेनि हे फीटली सर्व चिंता ।
समर्था तया काय उत्तीर्ण व्हावें । सदा सर्वदा नाम वाचे वदावें ॥५॥
दिनाचें उणें दीसतां लाज कोणा । जनीं दास दीसे तुझा दैन्यवाणा ।
शिरीं स्वामि तूं राम पूर्णप्रतापी । तुझा दास पाहें सदा शीघ्र कोपी ॥६॥

॥ जयजय रघुवीर समर्थ ॥

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उदासीन हे वृत्ति जीवीं धरावी । अती आदरें सर्व सेवा करावी ।
सदा प्रीति लागो तुझे गूण गातां । रघूनायका मागणें हेंचि आतां ॥१॥
तुझें रूपडें लोचनीं म्यां पहावें । तुझे गूण गातां मनेंशीं रमावें ।
उठो आवडी भक्तिपंथेंचि जातां । रघूनायका मागणें हेंचि आतां ॥२॥

मनीं वासना भक्ति तूझी करावी । कृपाळूपणें राघवें पूरवावी ।
वसावें मदीयांतरीं नाम घेतां । रघूनायका मागणें हेंचि आतां ॥३॥
सदा सर्वदा योग तूझा घडावा । तुझे कारणीं देह माझा पडावा ।
उपेक्षूं नको गूणवंता अनंता । रघूनायका मागणें हेंचि आतां ॥४॥
नको द्रव्य दारा नको पोरझारा । नको मानसीं ज्ञानगर्वें फुकारा ।
सगूणीं मला लावि रे भक्तिपंथा । रघूनायका मागणें हेंचि आतां ॥५॥
भवें तापलों प्रीतिछाया करावी । कृपासागरें सर्व चिंता हरावी ।
मला संकटीं सोडवावें समर्था । रघूनायका मागणें हेंचि आतां ॥६॥
मनीं कामना कल्पना ते नसावी । कुबुद्धी कुडी वासना नीरसावी ।
नको संशयो तोडि संसारवेथा । रघूनायका मागणें हेंचि आतां ॥७॥
समर्था पुढें काय मागों कळेना । दुराशा मनीं बैसली हे ढळेना ।
फुटे संशयो नीरसीं सर्व चिंता । रघूनायका मागणें हेंचि आतां ॥८॥
बिरुदाकारणें दीन हातीं धरावें । म्हणे दासभक्तासि रे उद्धरावें ।
सुटे बीद आम्हांसि सोडोनि जातां । रघूनायका मागणें हेंचि आतां ॥९॥

॥ जयजय रघुवीर समर्थ ॥

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युक्ति नाहीं बुद्धि नाहीं विद्या नाहीं विवंचितां ।
नेणता भक्त मी तूझा बुद्धि दे रघुनायका ॥१॥
बोलतां चालतां येना कार्यभाग कळेचिना ।
बहू मी पीडिलों लोकीं बुद्धि दे रघुनायका ॥२॥
तूझा मी टोणपा झालों कष्टलों बहुतां परी ।
सौख्य तें पाहतां नाहीं बुद्धि दे रघुनायका ॥३॥
नेटकें लिहितां येना वाचितां चुकतों सदा ।
अर्थ तो सांगतां येना बुद्धि दे रघुनायका ॥४॥
प्रसंग वेळ तर्केना सुचेना दीर्घसूचना ।
मैत्रिकी राखितां येना बुद्धि दे रघुनायका ॥५॥

संसार नेटका नाहीं उद्वेग वाटतो जिवीं ।
परमार्थ हा कळेना कीं बुद्धि दे रघुनायका ॥ ६ ॥
उदास वाटतें जीवीं आतां जावें कुणीकडे ।
तूं भक्तवत्सला देवा बुद्धि दे रघुनायका ॥ ७ ॥
कायावाचामनोभावें तुझा मी म्हणवीतसें ।
हे लाज तुजला माझी बुद्धि दे रघुनायका ॥ ८ ॥
मुक्त केल्या देवकोटी भूभार फेडिला बळें ।
भक्तांसि आश्रयो मोठा बुद्धि दे रघुनायका ॥ ९ ॥
उदंड भक्त तुम्हांला आम्हांला कोण पूसतें ।
ब्रीद हें राखणें आधीं बुद्धि दे रघुनायका ॥१०॥
उदंड ऐकिली कीर्ती पतीतपावना प्रभो ।
मी एक रंक निर्बुद्धि बुद्धि दे रघुनायका ॥११॥
आशा हे लागली मोठी दयाळूवा दया करीं ।
आणखी न लगे कांहीं बुद्धि दे रघुनायका ॥१२॥
रामदास म्हणे माझा संसार तुज लागला ।
संशयो वाटतो पोटीं बुद्धि दे रघुनायका ॥१३॥
॥ जयजय रघुवीर समर्थ ॥

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समाधान साधूजनाचेनि योगें । परी मागुतें दुःख झालें वियोगें ।
घडीनें घडी शीण अत्यंत वाटे । उदासीन हा काळ कोठें न कंठे ॥१॥
घरें सुंदरें सौख्य नानापरीचें । परी कोण जाणेल तें अंतरीचें ।
मनीं आठवीतांचि तो कंठ दाटे । उदासीन हा काळ कोठें न कंठे ॥२॥
बळें लावितां चित्त कोठें जडेना । समाधान तें कांहीं केल्या पडेना ।
नव्हे धीर डोळा सदा नीर लोटे । उदासीन हा काळ कोठें न कंठे ॥३॥
अवस्था मनीं लागली काय सांगूं । गुणीं गुंतलों हेत कोणासि सांगूं ।
बहूसाल भेटावया प्राण फूटे । उदासीन हा काळ कोठें न कंठे ॥४॥

कृपाळूपणें भेट रे रामराया । वियोगें तुझ्या सर्व व्याकूळ काया ।
जनांमाजि लौकीक हाही न सूटे । उदासीन हा काळ कोठें न कंठे ॥ ५ ॥
अहा रे विधी हें असें काय केलें । पराधीनता पाप माझें उदेलें ।
बहूतांमधें तूकतां तूक तूटे । उदासीन हा काळ कोठें न कंठे ॥ ६ ॥
समर्था मनीं सांडि माझी नसावी । सदा सर्वदा भक्तचिंता असावी ।
घडेना तुझा योग हा प्राप्त कोठें । उदासीन हा काळ कोठें न कंठे ॥ ७ ॥
अखंडीत हे सांग सेवा घडावी । न होतां तुझी भेट काया पडावी ।
दिसंदीस आयुष्य हें व्यर्थ लोटे । उदासीन हा काळ कोठें न कंठे ॥ ८ ॥
भजों काय सर्वा परी हीन देवा । करूं काय रे सर्व माझाचि ठेवा ।
म्हणों काय मी कर्मरेखा न लोटे । उदासीन हा काळ कोठें न कंठे ॥ ९ ॥
म्हणे दास मी वाट पाहें दयाळा । रघूनायका भक्तपाळा भुपाळा ।
पहावें तुला हें जिवीं आर्त मोठें । उदासीन हा काळ कोठें न कंठे ॥१०॥

॥ जयजय रघुवीर समर्थ ॥

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उदासीन हा काळ जातो गमेना । सदा सर्वदा थोर चिंता शमेना ।
उठे मानसीं सर्व सोडोनि जावें । रघूनायका काय कैसें करावें ॥ १ ॥
जना बोलतां बोलतां वीट वाटे । नसे अंतरीं सूख कोठें न कंठे ।
घडीनें घडी चित्त कीर्ती धरावें । रघूनायका काय कैसें करावें ॥ २ ॥
बहू पाहतां अंतरीं कोंड होतो ।शरीरास तो हेत सांडोनि जातो ।
उपाधीस देखोनि वाटे मरावें । रघूनायका काय कैसें करावें ॥ ३ ॥
अवस्था मनीं होय नानापरीची । किती काय सांगूं गती अंतरींची ।
विवेकेंचि या मानसा आवरावें । रघूनायका काय कैसें करावें ॥ ४ ॥
म्हणे दास ऊदास झालों दयाळा । जनीं व्यर्थ संसार हा वायचाळा ।
तुझा मी तुला पूसतों प्रीय भावें । रघूनायका काय कैसें करावें ॥ ५ ॥

॥ जयजय रघुवीर समर्थ ॥

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तुझीया वियोगें जीवत्व आलें । शरीरयोगें बहु दुःख झालें ।
अज्ञान दारिद्र्य माझें सरेना । तुजवीण रामा मज कंठवेना ॥ १ ॥
परत्रीं जिणें दीन कंठू किती रे । उदास माझ्या मनिं वाटतें रे ।
ललाटरेखा तरि पालटेना । तुजवीण रामा मज कंठवेना ॥ २ ॥
जडली उपाधी अभिमान साधी । विवेक नाहीं बहुसाल बांधी ।
तुझिया वियोगें पळही गमेना । तुजवीण रामा मज कंठवेना ॥ ३ ॥
विश्रांति नाहीं अभिमान देहीं । कुळाभिमानें पडलों प्रवाहीं ।
स्वहीत होतां मजला दिसेना । तुजवीण रामा मज कंठवेना ॥ ४ ॥
विषयी जनानें मज लाजवीलें । प्रपंचसंगें आयुष्य गेलें ।
समर्थी बहू क्रोध शांती भरेना । तुजवीण रामा मज कंठवेना ॥ ५ ॥
संसारसंगें बहू पीडिलों रे । कारुण्यसिंधू मज सोडवीं रे ।
कृपाकटाक्षें सांभाळिं दीना । तुजवीण रामा मज कंठवेना ॥ ६ ॥
सद्दृढ झाली देहबुद्धि पाहीं । वैराग्य कांहीं हें नांव नाहीं ।
अपूर्व कामीं मन हें विटेना । तुजवीण रामा मज कंठवेना ॥ ७ ॥
निरूपणीं हे सद्बुद्धि होती । फलत्याग होतां सर्वेंचि जाती ।
काई करूं रे क्रिया ही घडेना । तुजवीण रामा मज कंठवेना ॥ ८ ॥
जयजय दयाळा त्रैलोक्यपाळा । भवसिंधुहारी मज तारिं हेळा ।
स्वामीवियोगें पळही गमेना । तुजवीण रामा मज कंठवेना ॥ ९ ॥
आम्हां अनाथां तूं एक दाता । संसारचिंता चुकवीं समर्था ।
दासा मनीं आठव वीसरेना । तुजवीण रामा मज कंठवेना ॥१०॥

॥ जयजय रघुवीर समर्थ ॥

रामदास आणि रामदासी

भाग सोळावा

श्रीदिनकरांची स्फुट कविता

स्फुट श्लोक २६, पृष्ठ २७

॥ श्रीराम ॥

॥ श्रीरामकरुणा ॥

मी दीन तूझें हिन पापरूपी । अन्याय रामा मज सर्व सोपीं ।
पुढें असें मी न करीं दयाळा । क्षमा करीं सर्व दिवाकराला ॥ १ ॥
तूं जाणता अंतरहेतसाक्षी । तुजवीण हें कोण समस्त लक्षी ।
तुझी अशी सर्व अगाध लीला । क्षमा करीं सर्व दिवाकराला ॥ २ ॥
अगम्य तूझी करणी गमेना । चांडाळ मी रे मजला कळेना ।
प्रभू तुसीं गर्व बहूत केला । क्षमा करीं सर्व दिवाकराला ॥ ३ ॥
विषयांध जालों पतनीं बुडालों । मायाविकारें अति धुंद केलों ।
तेणें गुणें अंतरलों पदाला । क्षमा करीं सर्व दिवाकराला ॥ ४ ॥
निरूपणीं सादर चित्त नाहीं । चिंतानदीचे पडिलों प्रवाहीं ।
तेणें न रूचे प्रभुगूणलीळा । क्षमा करीं सर्व दिवाकराला ॥ ५ ॥
नको नको रे जनसंग रामा । तूं तूटसी ज्या धरितांचि आम्हां ।
घडे बहू संगति ते कृपाळा । क्षमा करीं सर्व दिवाकराला ॥ ६ ॥
ज्याचेन संगें भवताप भंगे । ज्याचेन संगें निजरूप भोगे ।
ते संगतीचा प्रभु कोप केला । क्षमा करीं सर्व दिवाकराला ॥ ७ ॥
अध्यात्मसंस्थापन ही कळेना । मद गर्व ताठा सहसा शमेना ।
भावार्थ तो ही न मने मनाला । क्षमा करीं सर्व दिवाकराला ॥ ८ ॥

येणें पदार्थें बहु हीन जालों । कुळाभिमानें प्रभु फुंजवीलों ।
सन्मार्ग तो ही न रुचे जिवाला । क्षमा करीं सर्व दिवाकराला ॥ ९ ॥
पतीत मी पावन तूं समर्था । दीनासि नाहीं तुजवीण त्राता ।
हें सर्व तूं जाणत स्वात्मलीळा । क्षमा करीं सर्व दिवाकराला ॥१०॥

स्फुट अभंग ४२, पृष्ठ ६२

॥ श्रीराम ॥

भेटीलागीं जीव तळमळी कैसा । जळेंवीण जैसा मत्स्य पडे ॥ ध्रुवपद ॥
तैसें माझें जिणें तुझिया वियोगें । धांव लागवेगें दीननाथा ॥ १ ॥
जैसा धीर नव्हे पतीवीण कांते । औषधी वसंतेवीण जैशा ॥ २ ॥
चंद्रेवीण जैसे पीडती चकोर । दीन दिनकर स्वामीविण ॥ ३ ॥

स्फुट अभंग २५१, पृष्ठ १३२

॥ श्रीराम ॥

दीनासी तारावें सनाथ करावें । संकटीं रक्षावें दीनबंधु ॥ ध्रुवपद ॥
दीनबंधु ऐसीं ब्रीदें तूं धरिसी । तरी कां करिसी अनारिसें ॥ १ ॥
अनारिसें नको कोण्हाचें आयकों । सिकविलें सिकों देवराया ॥ २ ॥
देवराया झणें अव्हेरिसी दीनें । दिनकर म्हणे सांभाळावीं ॥ ३ ॥

स्फुट पदें ९९, पृष्ठ २०१

राग—कामोद

रामा ये रामराया ये ॥ ध्रुवपद ॥
जनीं वनीं नाहीं कोण्ही । तुजवांचूनी मनीं नयनीं ॥ १ ॥
गणगोत माता तात । तूं चि माझें चित्त वित्त ॥ २ ॥
तुजवीण दुजी खूण । नेणें अणुमात्र जाण ॥ ३ ॥
कायावाचामनोभावें । अखंड सुखी तुझ्या नांवें ॥ ४ ॥
तुजवीण निरंतर । दिनकरा कैंची थार ॥ ९ ॥

स्फुट पदें १२८, पृष्ठ २०९

राग—पावक

पतित हीन दीन । आलों तुज शरण ।
न पाहें गुण दोष । रामा करीं पावन ॥ ध्रुवपद ॥

भक्ति भाव नेणें कांहीं । मंदमती मी देवा ।
विहित कर्मपंथें कांहीं न जाणें सेवा ॥ १ ॥

दीनबंधु नाम तुझें । भक्तजन वाखाणिती ।
तें चि पैं वर्म माझें । दुजें नेणें पुढती ॥ २ ॥

दिनकर दीन पाहें । दीनवच्छळा रामा ।
हातीचें नोसंडावें । साधुसंत विश्रामा ॥ ३ ॥

काव्यसंग्रह नं. १३

केशवस्वामी

हा कवि रामदासपंचायनांतील प्रख्यात साधु होय. हा भागानगर (निजाम हैद्राबाद) येथील राहणारा. याच्या गुरूचें नांव काशीराजस्वामी. यानें 'एकादशीचरित्र' हा ओंवीबद्ध ग्रंथ केला आहे; व कांहीं पदें व अभंगही केले आहेत. हा जातीचा महाराष्ट्र ब्राह्मण. हा शके १५५० मध्यें होता. हा समाधिस्थ कधीं झाला, हें समजत नाहीं. ह्याची समाधि कलबुर्गा येथें आहे. मोरोपंतानें ह्या कवीविषयीं उल्लेख 'सन्मणिमालेंत' केला आहे. तो असा :—

मजवरि दया करो तो ब्रह्मज्ञ, ख्यात, केशवस्वामी ।
मागतसें हरिचरण स्मृतिवर या नमुनि केशवस्वा मी ॥ ९ ॥

पद ४०३, पृष्ठ १६२

दीनानाथ! दीनबंधु! शरण तुला रे! ॥ ध्रुवपद ॥

विषयाचे लोभें मन भ्रमलेंसे भारी ।
गृहपुत्रकलत्र हे झाले सुखकारी ।
आतां याचें दुःख मज सोसवेना हरी! ।
म्हणोनियां विनवितों कमलावरा! रे! ॥ दीनानाथ. ॥ १ ॥

भवाब्धिचा तरणोपाय नकळेचि कांहीं ।
साधुसंगेंसेवा मज घडलीच नाहीं ।
शिश्नोदरव्यापाराचे पडलों प्रवाहीं, ।
तेथुनियां त्वरें आतां काढीं मजला रे! ॥ दीनानाथ. ॥ २ ॥

चित्तशुद्धीची आतां मज वाट तुम्हीं द्यावी ।
वेदशास्त्रांपुराणांची गति सूचवावी ।
नवविध भक्ति निरंतर करवावी ।
केशव चैत्तन्य म्हणे भूषण तुला रे! ॥ दीनानाथ. ॥ ३ ॥

पद ४३४

माझे हृदयिं कोदलें रूप तुझें ।
तुजविण नाठवे कांहीं दुजें ॥ ध्रुवपद ॥
माझ्या जीवींच्या जीवना! मेघश्यामा! ।
तुझें ध्यान लागलें नित्य आम्हां ॥ माझे. ॥ १ ॥
ध्यानिं मनिं नयनीं तूंचि एकी ।
सर्वां भूतीं तुजचि अवलोकीं ॥ माझे. ॥ २ ॥
म्हणे केशव सख्या कृष्णनाथा! ।
प्राण गेल्या न सोडिं पाय आतां ॥ माझे. ॥ ३ ॥

काव्यसंग्रह नं. २४

कृष्णदास

हा कवि जयरामस्वामी वडगांवकर यांचा गुरु होता. ह्याचें लग्न एका न्हाव्याच्या मुलीशीं गफलतीनें लागलें होतें. [भक्तलीलामृत, अध्याय ५०.]

पद २९, पृष्ठ १७

तुजला मी शरण श्रीपादराज ।
बुडतों भवसिंधूमाजी तारीं तारीं राखीं लाज ॥ ध्रुवपद ॥

भोगियलें सुख दुःख पाप पुण्यें करोनियां ।
नाना योनी फिरोनियां नरदेहीं आलों आज ॥ तुज. ॥ १ ॥

दीपपतंगाचे परी संसाराची प्रीति भारी ।
तव भक्ति सोडोनियां विषयाची करीं काज ॥ तुज. ॥ २ ॥

तापत्रय वडवाग्नीनें पोळलों मी नरहरी ! ।
कृष्णदास दीनावरी कृपा करीं महाराज ॥ तुज. ॥ ३ ॥

काव्यसंग्रह नं. १३

त्र्यंबककृत

हा कवि एकनाथाच्या शिष्यांपैकीं कोणी असावा.

पद १३४, पृष्ठ ६७

देवा! रे! माझी नको माया तोडूं ।
तुजविण कोणाच्या गळां जाऊन मी पडूं? ॥ ध्रुवपद ॥
होतों अन्यायी अपराधी । परि मी तुज आलों शरण ॥
आतां हेंचि मला देई । आपुल्या नामाचें स्मरण ॥
चित्ता जरि न आलें तुझिया । याहुनि बरवें मरण ॥
परी संसार वाटे कडू । देवा! रे! ॥ १ ॥
तुजविना दयावंत ऐसा । मजला न दिसे ये ठाईं ॥
महा महा पामर उद्धरिले । तेथें पामर मी काई? ॥
परंतु पावन या नामीं । ब्रीदावळी साजे पाई ॥
लोह परिसाची चाडू । देवा! रे! ॥ २ ॥
वेद शास्त्रेंही शोधिलीं । आणिक अठरा पुराण ॥
परंतु नामविना कांहीं । आणिक न दिसे साधन ॥
असती योग याग नाना । परि ते श्रमसाध्यचि जाणा ॥
चातुर्वर्णी तूंचि गोडू । देवा! रे! ॥ ३ ॥
जंववरी तव आश्रय नव्हता । तरी फार होती चिंता ॥
आतां धैर्य मला आलें । ऐकुनी तव गुण अनंता! ॥
त्र्यंबकीं ठसावला भाव । अंतरीं जडली बरी दृढता ॥
विनवीं हात जोडुजोडू । देवा! रे! ॥ ४ ॥

देवदास

व्यंकटेशस्तोत्र

येल यूनिव्हर्सिटीच्या (यूनायटेड स्टेटस्, अमेरिका) लायब्ररीतील व्यंकटेश-स्तोत्राच्या छायाचित्रावरून हें व्यंकटेशस्तोत्र छापलें आहे. यांत पहिल्या दोन ओव्या नाहींत. यांत कोणतीहि खोडाखोड न करतां तें जसेंच्या तसेंच, चुकांसह, छापल आहे. पाठभेद प्रत्येक पृष्ठावर पादटिप्पणींत दाखविले आहेत.

श्रीगणेशायनमः

श्रीव्यंकटेशायनमः ॥ ॐ नमोजी हेरंबा । सकाळादि तूं प्रारंभा ॥
आठवूनि तुझि स्वरूपशोभा । वंदन भावें करीतसें ॥ १ ॥
नमन माझें हंसवाहिनी । वाग्वरदे विलासिनी ।
ग्रंथ वदावया निरूपणीं । भावार्थ खाणी जयामाजी ॥ २ ॥
नमन माझें गुरुवर्या । प्रकाशरूपा तुं स्वामिया ।
स्फुर्ति द्यावी ग्रंथ वदावया । जेणे श्रोतीयां सुख वाटे ॥ ३ ॥
नमन माझें संत सज्जना । आणि योगीया मुनीजना ।
सकळ श्रोतया सज्जना । नमन माझें साष्टांगीं ॥ ४ ॥
ग्रंथ ऐका प्रार्थना शतक । महा दोषासी दाहक ।
तोषउनि वैकुंठनायक । मनोरथ पूर्ण करील ॥ ५ ॥
जय जयाजी व्यंकटरमणा । दयासागरा परिपूर्ण ।
परं ज्योती प्रकाश गहना । करीतों प्रार्थना श्रवण कीजे ॥ ६ ॥
जननीपरी तुवां पाळीलें । पीतीयापरि तुवां सांभाळीलें ।
सकळ संकटा पासुनी रक्षीलें । पूर्ण दीधलें प्रेमसुख ॥ ७ ॥
हें जरिं आलोलीक मानावें । जग हें श्रृजीलें तुवांची आघवें ।
जनकजननीपण स्वभावें । सहज आलें आंगासी ॥ ८ ॥
दिनानाथा ब्रीदासाठिं । भक्त रक्षीसी सकटिं ।
प्रेम दिधलें आपूर्व गोष्टी । वचना साटिं भक्ताच्या ॥ ९ ॥

तरि परीसावी माझी वीज्ञापना । कृपाळुवा लक्ष्मीरमणा ।
मज घालोनी गर्भबंधना । आलोलीक रचना दाखवीली ॥१०॥
तुज न जाणतां जालों कष्टी । आतां दृढ घातली तुझे पायीं मीठि ।
कृपाळुवा जगजेठि । आपराध पोटिं घालि माझे ॥११॥
माझीया आपराधाचीया रासी । भेदुनी गेली या गगनासीं ।
दयावंता हृषीकेशी । या नाम ब्रीदांसी सत्य करी ॥१२॥
पुत्राचे सहस्त्र आपराध । माता त्याचा काय करि खेद ।
तेवीं कृपाळु गोविंद । मायबाप मजलागीं ॥१३॥
उडदा माजी काळेंगोरें । काय नीवडावें नीवडनारें ।
कुचलियाचें वृक्षफळें मधुरें । कोठोनीयां आसतील ॥१४॥
अगांटिलागीं मृदुता । कोठोनी असेल कृपावंता ।
पाषाणासी गुल्मलता । कैसिया परि फुटतील ॥१५॥
आपाद मस्तकावरि अन्याइ । परि तुझ्या पदरिं पडीलों पाहीं ।
आतां रक्षणें[१] नाना उपाइं । करावें हें तुज चीत ॥१६॥
समर्थाचें घरिचें स्वान । त्यास सर्वही देती मान ।
तुझा म्हणोनी[२] दिसे दिन । हा अपमान कोणाचा ॥१७॥
लक्ष्मी तुझीया पायातळीं[३] । आम्हीं भीक्षेसी घालोनी झोळी ।
यणे तुझी ब्रीदावळी । कैसी राहेल गोविंदा ॥१८॥
कुबेर तुझा भांडारि । आम्हा फीरवीसी दारोदारिं ।
यांत पुरुषार्थ मुरारी । काय तुजला[४] पैं आला ॥१९॥
द्रौपदिस वस्त्रें अनंता । देत होतासी भाग्यवंता ।
आम्हांलागीं कृपणता । कोठोनी आली गोवींदा ॥२०॥
मावेची करुणि द्रौपदि । अन्न पुरवीलें मध्यरात्रीं ।
ऋषेंश्वराच्या बैसोनी पंक्ति । तृप्त केल्यां क्षणमात्रें ॥२१॥

पाठभेद—१ रक्षण नाना उपाय करणें, हेचि उचित तुज असे. २ म्हणवितों दीन. ३ पायांजवळीं. ४ तुजलागीं.

अन्नासाटिं दाही दिशा । आह्मा फीरवीसी जगदीशा ।
कृपाळुवा परपुरुषा । करुणा कैशी तुज नये ॥२२॥
अंगी कारिया सीरोमणि । तुज प्रार्थीतों मधुरावचनी ।
अंगीकार केलीयां झणिं । मग हातीचें न सोडावें ॥२३॥
समुद्रें अंगींकारिला वडवानळ । तेणें अंतरिं होतसे वीव्हळ ।
ऐसा असोनी सर्व काळ । अंतरिं[१] साठवीला तयानें ॥२४॥
कुर्में पृथ्वीचा घेतला भार । त्याणें सांडीला[२] नाहीं बडीवार ।
यव्हढा ब्रम्हांड गोळ थोर । त्याचा अंगीकार पैं केला ॥२५॥
शकरें धरिलें हळहळा । नीळवर्ण जाला गळा ।
त्यागीलें नाहीं गोपाळा । भक्त वत्सळा गोविंदा ॥२६॥
माझी आपराधाची वर्णु परि । वर्णीता सीणले वैखरि ।
दुष्ट पतीत दुराचारी । अधमाहुन[३] अधम ॥२७॥
वीषयशाक्त मंदमति आळसी । कृपण[४] कुवेशनी मळीन मानसी ।
सदां सर्वकाळ सज्जनांसी । द्रोह करि सर्वदा ॥२८॥
वचनोक्ती नाहीं मधुर । अत्यंत[५] जनासीं नीष्टुर ।
सकळां पामरामाजी पामर । व्यर्थ बडीवार जगीं वाचे ॥२९॥
कामक्रोधमदमत्सर । हें शरीर त्याचें बीढार ।
कामना कल्पनेसी थार । दृढ येथें केली आसे ॥३०॥
अठरा भार वन्पतीची लेखणिं । समुद्र भरि मैसी करूनी ।
अवगुण माझें लीहीतां धरणिं तरिं लीहीलें न जाती ॥३१॥
ऐसा पतीत मीं खरा । परी[६] तुं पतीतपावन सारंगधरा ।
त्वां अंगीकारीली या गदाधरा । कोण गुणदोष गणिल ॥३२॥

पाठभेद—१ उदरीं. २ सोडिला. ३ अधमांहूनि परम अधम. ४ कृपण व्यसनी मलिन मानसी. ५ अत्यंत जाण मी निष्ठुर. ६ तरी तूं पतितपावन शार्ङ्गधरा.

नीच रातली रायासी । तीस कोण म्हणेल दासी ।
लोह लागलीयां[१] परिसासीं । पूर्वस्छीती मग कैंची ॥३३॥
गांवींचे होतें[२] लेंडवोहळ । गंगेसीं मीळतां गंगाजळ ।
कागवीष्टेचे जाले पींपळ । तयासीं नींद्य म्हणे कोण ॥३४॥
तैसा कुजाती मी अमंगळ । परि तुझा म्हणवीतो केवळ ।
कन्या देउनीयां कुळ । मग काय वीचारावें ॥३५॥
जाणत आसता अपराधी नर । तरि कां केला अंगीकार ।
अंगीकारा वरी अव्हेर । समर्थें केला न पाहीजे ॥३६॥
तुझीया नामाची आपरमीत शक्ती । तेथें माझी पापें कीती ।
कृपाळुवा लक्ष्मीपती । बरवें चीतीं वीचारि[३] जे ॥३७॥
तुझें नाम पतीतपावन । तुझें नाम कळीमळदहन ।
तुझें नाम भवतारण । संकट नाशन नाम तुझें ॥३८॥
आतां प्रार्थना येक[४] कमळापति । तुझे नामीं राहो माझी मती ।
हेंची मागतों पुढतपुढती । परंज्योती व्यंकटेशा ॥३९॥
तुं आनंत तुझीं आनंत नामें । तया माजी नामें ।
तें मी अल्पमती सप्रेमें । स्मरोणि प्रार्थना करितसे ॥४०॥
व्यंकटेशा वासुदेवा । प्रद्युम्ना आनंता केशवा ।
संकर्षणा श्रीधरा[५] माधवा । नारायणा आदिमूर्त्ती ॥४१॥
पद्मनाभा दामोदरा । प्रकाशगहना परात्परा ।
आदिआनादि वीश्वंभरा । जगदोद्धरा जानकीशा ॥४२॥
कृष्णा वीष्णु हृषीकेशा । अनिरुद्धा पुरुषोत्तम परेषा ।
नारसींह वामन भर्गवेशा । बौध कलंकीया नीजमूर्ति ॥४३॥
आनाथरक्षका आदिपुरुषा । पूर्णब्रह्मा सनातन नीर्दोषा ।
सकळमंगळ मंगळाधीशा । सज्जना जीवना सुखमूर्ति ॥४४॥

पाठभेद—१ लागतां. २ असतां. ३ विचारीं, विचारावें. ४ ऐका. ५ श्रीमाधवा.

गुणातीत गुणज्ञा[१] । निजबोधरूपानीमग्न्या ।
शुद्ध सात्वीक सुज्ञा । गुणज्ञा परमेश्वरा ॥४५॥
श्रीनीधी श्रीवत्सछा लांछन धरा । भयकृत भयनाशन गीरीवरा
दुष्टदैत्यसंहारकरा । वीरा[२] सुरनरां तुं येक ॥४६॥
नीखीळ[३] नीरंजन नीर्वीकारा । वीवेकखाणि वैरागरा ।
मधु मुर दैत्य संव्हारकारा । असुरदमना[४] उग्रमुर्ति ॥४७॥
शंक्रचक्रगदाधरा । गरुडवाहना भक्तप्रीयकरा ।
गोपीस[५] रंजन सुखकरा । अखंडीत स्वभावें ॥४८॥
नाना नाटक सुत्रधारिया । जगव्यापका जगवर्या ।
कृपासमुद्रा करुणालया । मुनीजन ध्याया मुळ मूर्ती ॥४९॥
शेषशयना सार्वभौमा । वैकुंठवासीया नीरोपमा ।
भक्तकैवारिया गुणधामा । पाव आम्हा ये समयीं ॥५०॥
ऐसी प्रार्थना करोनी देवदास । अंतरीं अठवीला व्यंकटेश ।
स्मरतां प्रगटला इश । त्यामुखासी पार नाहीं ॥५१॥
हृदयीं आयुर्भवली मूर्ती । त्या स्वरूपाची आलोलीक स्छीती ।
आपल्या आपण श्रीपति । वाचे हाती बोलवीतसे ॥५२॥
तें रूप अत्यंत सुंदर । श्रोतीं श्रवण की जे सादर ।
सावळी तनु सकुमार । कुंकुमाकारपादपद्में ॥५३॥
सुरेख सरळ आंगोळीया । नखें जैसी चंद्ररेखा ।
घोटि[६] सुनीळ आपुर्व देखा । इंद्रनीळ[७] जया परि ॥५४॥
चरणि वाळे घागरिया । वांकी वर त्या गुजरिया ।
सरळ सुंदर पोटरिया । कर्दळी स्तंभाचीया परि ॥५५॥

पाठभेद—१ गुणप्रज्ञा. २ वीराग्रा, वीरा सुखकरा. ३ निश्चळा. ४ असुरमर्दना. ५ गोपीरंजना, गोपीमनरंजना. ६ घोटे, घोटीव. ७ इंद्रनील तयापरी, इंद्रनिलाचियेपरी.

गुढघे मांडीया जानुजंघस्छळ । कटितटि किंकीणी वीशाळ ।
खालतें वीश्वउत्पन्न स्छळ । वरि झळाळी सोनसळ ॥२६॥
कटावर ते नाभी स्छान । तेथुनी ब्रंह्मा जाला उत्पन्न ।
उदरि त्रीवळी शोभति गहन । त्रैलोक्य संपूर्ण जया माजी ॥२७॥
वक्षस्छळीं शोभे पदक । पाहोनी चंद्रमा आधोमुख ।
वैजयंती करी लखलख । वीद्युलतेचीये परि ॥२८॥
हृदयीं श्रीवत्सलांछन । भूषण मीरवी श्रीभगवान ।
तया वरतें कंठस्छान । ज्यास मुनीजन अवलोकीती ॥२९॥
दोन्ही बाहुदंड सरळ । नखे चंद्रापरीस तेजाळ ।
शोभति दोन्हीं करकमळ । रातोत्पळाचीये परि ॥६०॥
मणगटिं वीराजती कंकण । बाहोटा मिरवति[1] भूषण ।
कंठि लेइला आभर्ण । सूर्यकीर्ण उगवलें[2] ॥६१॥
कंठावरतें मुखकमळ । हनुवटि अत्यंत सुनीळ ।
मुखचंद्रमा[3] आति नीर्मळ । भक्तस्नेहाळ गोविंद ॥६२॥
दोहीं[4] अधरामाजी दंतपंक्ति । जीव्हा जैसी लावण्यज्योति ।
ते अधरामृत प्राप्तीची गती । तें सुख जाणे लक्ष्मी ॥६३॥
सुंदर सरळ नासीक । जेथें पवनासी जालें सुख ।
गंडस्छळी[5] तेज अधीक । लखलखीत दोहीं भागीं ॥६४॥
त्रीभुवनीचें तेज येकवटलें । बरवेपणे सीगेसीं आलें ।
दोहीं पातीयानी धरिलें । तेची नेत्र श्रीहरिचें ॥६५॥
व्यंकटा भृकुटि सुनिळा । कर्णद्वयाची अभीनव लीळा ।
कुंडलाच्या फांकती कीरळा । तो सुख सोहळा अभीनव ॥६६॥
भाळीं वीशाळ सुरेख । वरता शोभे कस्तुरिटिळक ।
केंश कुरळ अलोलीक । मस्तकावरि शोभति ॥६७॥

पाठभेद—१ बाहूभूषणें. २ झाकोळलीं. ३ दोन्ही अधरपुटें कोमल । सुरंग प्रवाळाचियेपरी ॥ ४ तया. ५ गंडस्थळ अलोलिक.

मस्तकीं मुगुट आणि कीरीटि । सभोंवत्या झीळमिळ्याची दाटि ।
सबाह्य मयुरपुछाची वेंठि । जसा जगजेठि देखीला ॥६८॥
ऐसा तुं देवाधीदेवो । गुणातीत वासुदेवो ।
माझी ये भक्तिस्तव पाहाहो । सगुणरूप जालासी ॥६९॥
आतां करुं तुझी पुजा । जगजीवना अधोक्षजा[१] ।
अर्घ[२] भावार्थ माझा । तुज अर्पण केलासें ॥७०॥
करुनी पंचामृतस्नान । शुद्धामृतवरि[३] घालुन ।
तुज करूं मंगळस्नान । पुरुषसुक्तें करूनीयां ॥७१॥
वस्त्रें आणि यज्ञोपवीत । तुजला करूनी प्रीत्यर्थ ।
गंधाक्षता पुष्पें बहुत । तुज लागीं समर्पु ॥७२॥
धुपदिपनैवेद्य । फळतांबोळ दक्षणा शुद्ध ।
वस्त्रें भूषणे गोमेद । पद्मराग आदिकरूनी ॥७३॥
भक्त वत्सला गोविंदा । हे पुजा आंगीकारी परमानंदा ।
नमस्कारोनी पादारवींदा । मग प्रदक्षणा अरंभील्या ॥७४॥
ऐसा शोडषोपचारि भगवंत । यथावीधी पुजीला हृदयांत ।
मग प्रार्थना अरंभीली बहुत । वरप्रसाद मागावया ॥७५॥
जयजय श्रुतीशास्त्रांसी आगमा । जयजय[४] गुणातीत परब्रह्मा ।
जयजय[५] हृदयवासीया रामा । जयजय जगदोद्धारा ॥७६॥
जयजयाजी पंकजाक्षा । जयजयाजी कमळाधीशा ।
जयजयाजी पूर्णपरेशा[६] । अव्यक्तव्यक्ता सुखमूर्त्ती ॥७७॥
जयजयाजी भक्तरक्षका । जयजयाजी वैकुंठनायका ।
जयजयाजी जगपाळका । भक्तांसी सखा तुं येक ॥७८॥

पाठभेद—१ ते अंगिकारावी अधोक्षजा. २ आरुष भावार्थ हा माझा. ३ शुद्धोदकामृत. ४ जयजयाजी पुरुषोत्तमा. ५ जयजयाजी मंगळधामा. ६ पुराणपुरुषा.

जयजयाजी आपरांपर गहना । जयजयाजी शुन्यातीत[१] नीर्गुणा ।
जयजयाजी मनमोहना । परिसा वीज्ञापणा पैं माझी ॥७९॥
मजला देइं ऐसा वर । जेणें घडेल परोपकार ।
हेंची मागणें तुज साचार । वारंवार प्रार्थीतसे ॥८०॥
हा ग्रंथ जो पठन करी । त्यांसी दुःख नसावें संसारीं ।
पठणमात्रीं चराचरिं । वीजयी करि जगासीं[२] ॥८१॥
कन्यार्थीयाचे व्हावें लग्न । धनार्थीयासीं व्हावें धन ।
पुत्रार्थीयाचे मनोरथ पूर्ण । पुत्र देवोनी करावें ॥८२॥
पुत्र वीजयी आणि पंडीत । शतायुषी सभाग्यवंत ।
पीतृसेवेसीं अत्यंत[३] रत । ज्याचें चीत्त सर्वकाळ ॥८३॥
उदार आणि सर्वज्ञान । पुत्र देइं भक्तालागोन ।
व्याधीस्छाची पीडाहरण । तात्काळ कीजे गोविंदा ॥८४॥
क्षया[४] आपस्मारादिरोग । ग्रंथपठणें सरावा भोग ।
योगीयांसी[५] संयोग । पठणमात्रें साधावा ॥८५॥
दरीद्री व्हावा भाग्यवंत । शत्रुचा व्हावा नीःपात ।
सभा वस्य समस्त । ग्रंथपठणेंकरूनी व्हावी ॥८६॥
वीद्यार्थीयासी वीद्या व्हावी । युद्धीं शस्त्रें न लागावीं ।
पठणें जगांत कीर्ती व्हावी । साधु साधु म्हणौणी ॥८७॥
अति व्हावे मोक्ष साधन । ऐसें[६] प्रार्थनेसीं दीजे मन ।
येव्हढें तुज मागतों वरदान । कृपानीधान गोवींद ॥८८॥
प्रसन्न जाला व्यंकटरमण । देवदासासी दीधलें वरदान ।
ग्रंथाक्षरीं[७] माझें वचन । यथार्थ जाण नीश्चयेंसी ॥८९॥

पाठभेद—१ गुणातीत. २ जगामाजी, जगातें. ३ अत्यंत. ४ क्षय अपस्मार कुष्ठादि रोग. ५ योगाभ्यासियासी योग, योगियासी योग. ६ ऐसिया प्रार्थने. ७ ग्रंथाक्षर हें माझें वचन.

ग्रंथीं धरूनी वीश्वास । पठण करी रात्रंदिवस ।
तयालागीं मीं जगदीश । क्षण येक न वीसंबें ॥९०॥
इच्छा धरूनी करील[१] पठण । त्याचें सांगतों प्रमाण ।
सर्व कामनेसी साधन । पठण येक मंडळ ॥९१॥
पुत्रार्थीयानें तीन मास । धनार्थीयानें येकवीस दीवस ॥
कन्यार्थीया णमास । ग्रन्थ आदरें वाचावा ॥९२॥
क्षय आपस्मारादिरोग । इत्यादि साधने प्रयोग ।
तयांसी येक मंडळ सांग । पठणेंकरूनी कार्यसीद्धी ॥९३॥
हें वाक्य माझें नेमस्त । ऐसें बोलीला श्रीभगवंत ।
साच न मनें ज्याचें चीत्त । तयांसी अधःपात होइल ॥९४॥
वीश्वास धरील या ग्रंथपठणी । तयासी कृपा करील चक्रपाणी ।
वर दीधलाहे करणि । अनुभवें कळों येइल ॥९५॥
श्री चैतन्यकृपा अलोलीक । तोषवीला वैकुंठनायक ।
वर दिधला अलोलीक[२] । जेणें सुख सकळांसी ॥९६॥
ग्रंथ लीहीतां गोविंद । या वचनी न धरावा भेद ।
हृदइं[३] देवदासी परमानंद । हा अनुभवसीद्ध सकळांसी ॥९७॥
पार्वतीस उपदेसी कैळासनायेक । पूर्णानंद प्रेमसुख ।
तयाचा पार न जाणें ब्रह्मादिक । म्हणौनी सुरवर[४] वीस्मीत ॥९८॥
प्रत्यक्ष प्रगटे[५] वनमाळी । त्रैलोक्य भजति त्रीकाळि ।
ध्याति योगी आणि चंद्रमौळी । प्रत्यक्ष फणीपर्वतीं[६] उभा आसे ॥९९॥
देवदास वीनवी श्रोतीयां चतुरा । प्रार्थनाशतक पठण करा ।
जावया मोक्षाचीया मंदिरा । कांहीं न लगती सायास ॥१००॥

॥ इति श्रीव्यंकटेशस्तोत्र संपूर्णमस्तु ॥

पाठभेद—१ करीतील. २ हें अभिनव देख. ३ हृदयीं वसे, हृदयवासी.
४ मुनिश्वर. ५ प्रगटेल. ६ फणीवरी, शेषाद्रिपर्वतीं.

(मूळ हस्तलिखित प्रतींत नसलेल्या ओंव्या खालीं दिल्या आहेत)

आंव पाव रे गोविंदा । हातीं घेवोनियां गदा ।
करीं माझ्या दुष्कर्माचा चेंदा । सच्चिदानंदा श्रीहरी ॥३७॥
गजेंद्राचिया आकांतासी । कैसा पावला हृषीकेशी ।
प्रल्हादाचिया भावार्थासी । स्तंभांतूनि प्रगटला ॥९८॥
व्रजासाठीं गोविंदें, गोवर्धन परमानंदें ।
उचलोनियां स्वानंदकंदें । सुखी केलें तये वेळीं ॥९९॥
वत्साचेपरी भक्तासी । मोहें पान्हावे धेनू जैसी ।
मातेच्या स्नेहतुलनेसी । त्याचपरी घडलेंसे ॥१००॥
ऐसा[1] तो मोक्षाचा दातार । भक्तासी घालितां[2] कृपेची पाखर ।
हा तयाचा निर्धार । अनाथनाथ नाम त्याचें[3] ॥१०१॥
या ग्रंथींचा इतिहास । भावें बोलिला विष्णुदास ।
आणिक न लागती सायास । पठणमात्रें कार्यसिद्धि ॥१०६॥
एकाग्र चित्तीं एकांतीं । अनुष्ठान कीजे मध्यरात्रीं ।
जैसोनियां स्वस्थ चित्तीं । प्रत्यक्ष मूर्ति प्रगटेल ॥१०७॥
तेथें देहभावासी नुरे ठाव । अवघा चतुर्भुज देव ।
त्याचे चरणीं ठेवोनिया भाव । वरप्रसाद मागावा ॥१०८॥

पाठभेद—१ ऐसा तूं माझा दातार. २ घालिसी. ३ तूझें.

काव्यसंग्रह नं. २९, पृष्ठ १९१

मोरोपंत

रामस्तव

अनुष्टुभ् वृत्त

श्रीरामा! नीरदश्यामा! सुखधामा! रघूत्तमा!।
त्वत्पादनखचंद्राची ज्योत्स्ना माझ्या हरू तमा ॥ १ ॥
ज्यास्तव स्मरतों नित्य स्वामी! तुज दयाकरा!।
तापापासूनि हा दीन मुक्त होय असें करा ॥ २ ॥
सेवा करावया लावा देवा! हा योग्य चाकर।
या तत्ताच्या शिरीं आतपत्र हो तुमचा कर ॥ ३ ॥
शरणागतसंत्राणीं रामा! तूं बहु सादर।
ऐसें असोनियां, दीन पावतो हा कसा दर? ॥ ४ ॥
मायानदींत श्रीराम! तुझे चरण सांगडी।
बहु आवडले हेची साधूंच्या मानसा गडी ॥ ५ ॥
मीनांचें जीवन जळ, दीनाचें तूंचि केवळ
मी नाथा! तापलों. यत्नहीनाचें मुख्य तूं बळ ॥ ६ ॥
आलों शरण्या तुजला शरणागत पातकी।
न होसि तूं दीनबंधो! शरणागतघातकी ॥ ७ ॥
विश्वास विश्वास तुझा कीं तूं दीनासि रक्षिसी।
कशाही संकटीं 'धांव' म्हणतां न उपेक्षिसी ॥ ८ ॥
तुझ्या प्रतापें आम्हांतें या काळीं जरि पाळिलें।
तरी सांभाळिलें सर्व; यश ना तरि वाळिलें ॥ ९ ॥
गाय पंकांत रुतली राय तो तीस उद्धरी।
पाय दीनासि रक्षीना काय श्रेष्ठत्व तें तरी? ॥ १० ॥

केकावलि

(पृथ्वीवृत्त)

सदाश्रितपदा! सदाशिवमनोविनोदास्पदा!
स्वदासवशमानसा! कलिमलांतका! कामदा! ।
वदान्यजनसद्गुरो! प्रशमितामितासन्मदा!
गदारिदरनंदकांबुजधरा! नमस्ते सदा ॥ १

पदाब्जरज जें तुझें सकलपावनाधार तें
अघाचलहि तारिले बहु तुवांचि राधारतें; ।
अजामिळ, अघासुर, व्रजवधू, बकी, पिंगळा,
अशां गति दिली; उरे न तृण भेटतां इंगळा. ॥ २

तुझ्या बहुत शोधिले अघनिधी पदाच्या रजें;
न तें अनृत, वर्णिती बुध जनीं सदाचार जें;
असे सतत ऐकते, सतत बोलते, मीच ते
प्रमाण न म्हणों जरी उचित माझिया नीचते. ॥ ३

तसाचि उरलों कसा? पतित मी नसे काय? कीं
कृपाचि सरली! असेंहि न घडे जगन्नायकीं; ।
नसेन दिसलों कसा! नयन सर्वसाक्षी रवी;
विषाद धरिला म्हणों! न सुरभी विषक्षीर वी. ॥ ४

व्रजावन करावया बसविलें नखाग्रीं धरा;
सलील तइं मंदराख्यहि नग स्वपृष्ठीं धरा; ।
वराहतनु घेउनी, उचलिली रदाग्रें धरा;
सुदुर्धर तुम्हां कसा पतित हा? न कां उद्धरा? ॥ ५

नतावनधृतव्रत! ज्वलन तूंचि बाधावनीं;
पदप्रणतसंकटीं! प्रजव तूंचि बा! धावनीं; ।

दया प्रकट दाखवी कवण सांग त्या वारणीं?
सतीव्यसनवारणीं? जयजयार्थ त्या वा रणीं? ॥ ६
सुपात्र न रमाहि यद्गतिसुखास दारा परी,
असा प्रभुहि सेवकां भजसि खासदारापरी; ।
प्रियाकुचतटीं जिहीं न बहुवार पत्रावळी, ।
तिहीं अमित काढिल्या नृपमखांत पत्रावळी. ॥ ७
न पावसि, म्हणोनि मी म्हणतसें तुला आळशी;
बरी न असदुक्ति हे, रविसखोत्थिता आळशी; ।
असंख्य जन तर्पिले, क्षुधित एकला जेमनीं
चुकेल, तरि त्यास दे, परि वदान्य लाजे मनीं. ॥ ८
'अगा! प्रणतवत्सला!' म्हणति त्या जना पावलां,
म्हणोन तुमच्याच मी स्मरतसें सदा पावलां. ।
'करूं बरि कृपा, हरूं व्यसन, दीन हा तापला.'
असें मनिं धरा खरा भरंवसा मला आपला. ॥ ९
मला निरखितां भवच्चरणकन्यका आपगा
म्हणे, 'अगई! ऐकिलेंहि न कधीं असें पाप' गा! ।
कर श्रवणि ठेविते, नुघडि नेत्र, घे भीतिला;
न घालिन भिडेस मी, जरिहि कार्यलोभी तिला. ॥ १०
सदैव नमितां जरी पदललाट केलें किणें,
नसे इतर तारिता मज भवत्पदाब्जाविणें; ।
नता करुनि मुक्तही म्हणसि 'मी बुडालों रिणें,'
अशा तुज न जो भजे मनुज धिक् तयाचें जिणें! ॥ ११
पटुत्व सकलेंद्रियीं, मनुजता, सुवंशीं जनी,
द्विजत्वहि दिलें भलें, बहु अलभ्य जें कीं जनीं; ।
यशःश्रवणकीर्तनीं रुचि दिली; तरी हा 'वरा'
म्हणे 'अधिक याच कीं,' अखिल याचकीं हावरा. ॥ १२

असें न म्हणशील तूं वरद वत्सल, श्रीकरा!
परंतु मज भासलें म्हणुनि जोडितों मी करा; ।
दिलें बहु बरें खरें, परि गमे कृपा व्यंग ती,
अलंकृतिमती सती मनि झुरे, न जों संगती. ॥ १३
कराल पुरती दया, तरि असो दिलें पावलें;
परंतु हरि! एकदां त्वरित दाखवा पावलें; ।
प्रसाद करणें मनीं जरि नसेल, हें आवरा;
जया बहु तयास द्या, मज कशास? मी हावरा. ॥ १४
'दिलें, फिरुनि घेतलें,' अशि अकीर्ति लोकीं न हो;
सुनिर्मल तुझी पदें कधि तरी विलोकीन, हो! ।
निजप्रियजनाकडे तरिहि दे हवाला; जशी
पडेल समजाविशी, तशि करोत; कां लाजशी? ॥ १५
अहा! निपट धृष्ट मी; प्रभुवरासि 'कां लाजसी?'
म्हणें; तुज नसो तशी विकृति, भाविकांला जशी. ।
परंतु अपराध हा गुरु, म्हणोनि शिक्षा करीं;
असेचि धरिली नयच्युतदमार्थ दीक्षा करीं. ॥ १६
सदैव अपराध हे रचितसें असे कोटि, गा!
स्वयेंहि कथितों, नसे तिळहि लाज, मी कोटिगा; ।
अजांडशतकोटि ज्या उदरिं सर्वदा नांदवा,
न त्यांत अवकाश या? स्थळ दिलें तदा कां दवा? ॥ १७
तुझ्या जिरविले बहु प्रणतमंतु पोटें, पण
त्यजी मदपराध, हें मजकडेचि खोटेपण; ।
दवाग्नि जठरीं अतिक्षुधित, त्यास हें अन्न द्या;
वितृष्ण करिती श्रितां तुमचिया दयासन्नद्या. ॥ १८
न होय कवणाहि, तें तुमचियाचि लीलालसें
पदें चरित दाविजे त्रिजगदब्जकीलालसें; ।

मदुद्धरण मात्र कां जड तुम्हां दिसे? वारिती
स्वकव्यसन मर्त्यही, न करितीच सेवा रिती. ॥ १९
दयाब्द वळशील तूं, तरि न चातकां सेवकां
उर्णे किमपि; भाविकां उबगशील तूं देव कां? ।
अनन्यगतिका जनां निरखितांचि सोपद्रवा,
तुझेंचि, करुणार्णवा! मन धरी उमोप द्रवा. ॥ २०
कळी करि सुनिर्भळीं परम उग्र दावा नळीं;
तयांत अविशुद्ध मी, शलभ जेंवि दावानळीं; ।
व्रणार्थपशुच्या शिरावरि वनीं उभे काकसे,
स्मरादि रिपु मन्मनीं; अहि न काळ भेका कसे? ॥ २१
तरेन तुमच्या बळें भवमहानदी, नाविका!
तुम्हींच मग आतरास्तव मला सुदीना विका. ।
असे विदित वासही मज सदाश्रमींचा; करा
दया, गुण पहा; सवे मज सदा श्रमीं चाकरा. ॥ २२
धना, परिजना, घरीं तुमचिया उणें कायसें?
न लाभ मणिहेमभूपतिस जोडिल्या आयसें. ।
परि प्रभुहि संग्रहीं सकल वस्तुला ठेविती;
गुणा न म्हणतां उगा, अधिक आदरें सेविती. ॥ २३
दिसें म्हणुनि शाश्वतप्रकृतिरंक मी काय? हो!
प्रसन्न तुमचे बरें मजवरी प्रभो! पाय हो. ।
क्षण त्यजुनि इंदिराबृहदुरोजसंगा, धरा
शिरीं पद, मिळो सखा सम सुशील गंगाधरा. ॥ २४
'प्रभुस्तुति न ठाउकी, परि तिच्या महाकामुका
मला कपण मारितो बहु सकाम हाका मुका' ।
म्हणा मनिं असें; कसें प्रथम नीट ये लेकरा?
हळूहळु पटु स्वयें सुपथिं लावियेलें करा. ॥ २५

जनीं तरि असें असे, शिशुहि जे मुखें वर्ण वी,
पिता पिउनि ते भुले, मधुरता सुखें वर्णवी; ।
मना जरि नये, गुरूतहि म्हणे कटु प्रायशा;
दयानिधि! तुम्हांपुढें जनकथा अशा कायशा? ॥ २६
'अतर्क्य महिमा तुझा, गुणहि फार, बा! हे,' विधी
श्रुतिज्ञहि म्हणे सदा, स्तविल आमुची केंवि धी? ।
तरि जन यथामति स्तवुनि जाहले सन्मती;
स्तवार्थ तुझिया तुझ्या सम कवी कधीं जन्मती? ॥ २७
निजस्तुति तुम्हां रुचे; स्तविति त्यां वरें तर्पितां;
नमस्कृतिपरां बरें स्वधन सर्वही अर्पितां; ।
स्वभाव तुमचा असा विदित जाहला याचकां;
करूं स्तव जसा तसा; फळ नव्हे जना याच कां? ॥ २८
'तुम्ही परम चांगले, बहु समर्थ, दाते; असें
सुदीन जन मी, तुम्हां शरण आजि आलों.' असें ।
पुन्हाहि कथितों, बरें श्रवण हें करा यास्तव;
समक्ष किति आपुला सकललोकराया! स्तव? ॥ २९
किती श्रवण झांकिति प्रभुहि; काय ते पोळती?
पुसाल जरि कोण ते? पदरजीं तुझ्या लोळती. ।
बरें तुजचि सोसवे स्तवन; कृत्तिवासा गरा
न पी, तरि कसें घडे? हितकरा! दयासागरा! ॥ ३०
गमो मधुर हें विष स्तवन, सेवितां माजवी,
करी मलिन सद्यशोमुख, हलाहला लाजवी; ।
हरापरिस तूं बरा, प्रभुवरा! सदा जो पिशी
असा रस समर्पि, त्या अमृत आपुलें ओपिशी. ॥ ३१
कवीश्वरमनःपयोनिधिसुतास्तुतीच्या पते!
भले न वरिति स्तुतिप्रति, न जोडिती पाप ते; ।

गळां पडति ज्यांचिया तव गुणैकदेशश्रमें,
तिहीं तुजचि दावितां, भजति, बा! तुला संभ्रमें. ॥ ३२
म्हणोनि कवितासुता तुज समर्पितों; साजरी
नसे बहुतशी गुणी कनकपीतवासा! जरी, ।
तरी न इतरा वरी, हरि! करीं इला किंकरी;
मयूरहि निजात्मजाग्रहविमुक्त, जैसा करी. ॥ ३३
स्मरोनि कृतमंतुला, न कवितावधुस्वीकृती
कराल, तरि आयका प्रभु! खराच मी दुष्कृती; ।
नमस्कृतिपुरःसर स्वकृति अर्पितों आजि, ती
दिली रविसखें तुम्हां जशि नमोनि सात्राजिती. ॥ ३४
'पिता खळ, परंतु ती गुणवती सती चांगली;
म्हणोनि मज आपुल्या भजनिं लावणें लागली'; ।
म्हणाल, तरि तत्सुता कशि? तुम्हासवें भांडगा
अहर्निशिहि भांडला त्रिणव रात्र जो दांडगा. ॥ ३५
तिलाहि बरवी म्हणा, उचित होय; तोषाकरें
असेल सजली यथारुचि तयीं स्वयोषा करें, ।
जशी पदरजें शिला; परि असे न हे शापिली
धर्वे, हरिमनोहराकृति सती अधें व्यापिली. ॥ ३६
भलें स्मरण जाहलें समयिं, कंसदासी करें
कशी उजरली समुज्ज्वलदयासुधासीकरें? ।
तुम्हां स्वरिपुची तशी बटिक आवडे, मत्कृती
नको, न सजवे, असा बहुत काय मी दुष्कृती? ॥ ३७
जशी पृथुकतंदुलप्रसृति आप्तकामा तशी
रुचो कृति; सभाग्य तूं सुनय आप्त कां मातशी? ।
कण्या विदुरमंदिरीं म्हणति साधु आस्वादिल्या;
खरें जरि, कशा तुज प्रभुसि आपुल्या स्वा दिल्या? ॥ ३८

जिणें रस पहावया प्रशिथिलीं रदीं चाविलीं,
सुवासहि कळावया प्रथम नासिकीं लाविलीं, ।
तुम्हासि शबरी तशीं बदरिकाफळें दे जुनीं,
कथा अशि असो, पहा स्वचरितें तुम्ही मेजुनी. ॥ ३९

प्रभो! शरण आलियावरि न व्हां कधीं वांकडे
म्हणोनि इतुकेंचि हें स्वहितकृत्य जीवांकडे. ।
प्रसाद करितां नसे पळ विलंब बापा! खरें,
घनांबु न पडे मुखीं उघडिल्याविना पांखरें. ॥ ४०

शिवे न तुझिया पदा अदयताख्य दोष क्षण;
प्रभो! चुकतसों, तरी करिसि तूंचि संरक्षण. ।
नसेचि शरणागती घडलि सत्य अद्यापि ती;
रुचे विषय; ज्यां मिळे अमृत, ते न मद्या पिती. ॥ ४१

विपाक न गणोनि म्यां, प्रकट आपुल्या घातकें
कळोनि अमितें बळें विविध जोडिलीं पातकें. ।
'क्षमस्व भगवन्नजामिलसखोऽस्मि' ऐसें तुला
म्हणें नमुनियां सुदुस्तरविपन्नदीसेतुला. ॥ ४२

नव्हे अनृत, सत्य तें, अचल ऊचलीला करें
तुवां हरिमदापहें बृहदुदारलीलाकरें. ।
समुद्धरसि एकटा जरि जडासि या कर्दमीं,
म्हणेन भुवनत्रयीं तरि तुला 'भला मर्द' मी ॥ ४३

चिकित्सक 'भला भला' म्हणुनि फार वाखाणिला,
जरी बहुजनामयद्रुम समूळही खाणिला, ।
तथापि अतिदुःसहस्वगदशत्रुच्या अत्यया—
विना, न हृदयीं धरी सरुज पामर प्रत्यया. ॥ ४४

म्हणा मज उताविळा; गुणचि घेतला; घाबरें
असो मन असेंचि बा! भजकबर्हिमेघा! बरें. ।

दिसे क्षणिक सर्व हें भरंवसा घडीचा कसें
धरील मन? आधिनें बहु परिभ्रमे चाकसें. ॥ ४५
कृतांतकटकामलध्वजजरा दिसों लागली;
पुरःसरगदांसवें झगडतां तनू भागली. ।
सहाय दुसरा नसे तुजविणें बळें आगळा;
न हों जरि उताविळा, स्वरिपु कापितो हा गळा. ॥ ४६
अवश्य करणें खरें प्रणतरक्षण स्वोचित;
उशीर मग कां? बसों कृपण मीही कां शोचित?।
नव्हे प्रभुवरा! तुम्हां उचित एकटें धांवणें;
कृतांत शिवला नसे तंव, दिसे बरें पावणें. ॥ ४७
'कसें तरि करूं तुझें अवन; पूरवूं आळ जी
असेल मनिं; आमुची तुज कशास रे! काळजी?'।
असें जरि म्हणाल हो प्रियतमा! जगज्जीवना!
तदाश्रितमृगासि ती सुखसमृद्धि बा! जी वना. ॥ ४८
सुखेंचि सुख बाळका प्रकट होय मातेचिय;
तिला घडति जे श्रम, प्रियजनोत्तमा! तेचि या;।
म्हणोनि न शिवो पळ क्षणहि कष्ट जीवा! तुला,
विपज्जलधिसेतुला, सकललोकजीवातुला. ॥ ४९
असोत तुज आमुचीं सकल भावुकायुर्बलें;
जगोनि बहु काय म्यां सुकृत जोडिलें दुर्बळें?।
असें प्रियसख्या! सुखी बहुतकाळ; मायातमीं
जना सुपथ दाखवीं; मुदित सत्तमा! यांत मी. ॥ ५०
'भले परिशिले सुरासुरनरीं तसे लक्ष मी'
म्हणोत म्हणणार बा! तुज असा नसेल क्षमी;।
उरीं भृगुपदाहती मिरवितोसि, अद्यापि ती,
कवी तव यशःकथा नव सुधानवद्या पिती. ॥ ५१

'भवन्मतिस आवडे जरि, धनादिकांलागिं ते
मदीय गुणकीर्तनश्रवण कां तरि त्यागिते? ।'
असेंहि म्हणशील बा! जरि तरी तुझी मावली
तुज त्यजुनि पाजितां, कशि दुधाकडे धांवली? ॥ ९२
अनावर पिशाचिका विषयवासना सत्य, जी
असें करवि कृत्य, जी भुलविते, कधीं न त्यजी; ।
म्हणोन तुज जाणत्या विनवितों, 'इला काढ गा!
करीन मग, तूं जरी म्हणसि आपणा गाढ गा.' ॥ ९३
तुझ्या गुणकथा महासुरभि, त्यांत ही रासभी
शिरे विषयवासना, जशि शुका अहीरास भी, ।
तशी न इतरास भी; इस सदंडही हाकिती;
तथापि बहु लाथळी; मग अदंड मी हा किती? ॥ ९४
खरासुर जसा, तशी विषयवासना हे खरी;
हिचा वध करावया तुजचि शक्ति आहे खरी; ।
बकी सुमति, ताटका लघु, न हे भली; लाजशी
उगाचि, तशि एक ही; व्रजवनांत लीला जशी. ॥ ९५
कसें तरि असो मग; स्वपणरक्षणाकारणें
अवश्य शरणागतव्यसन तों स्वयें वारणें; ।
तुम्हां विहित मुख्य हें; न पुसतां करा हो! खरी
निजोक्ति; खर काय तो अधिक? संहरा हो! खरी. ॥ ९६
खरी करितसे कशी तव जनींहि सत्ता पहा;
हिचा वध न निंद्य बा! प्रबळ मूर्त सत्ताप हा; ।
'कथासुरभिचा रस स्वहित, पुष्कळ, स्वादुही,'
म्हणे, 'त्यजुनि कां मला निजधना, परस्वा दुही?' ॥ ९७
कथासुरभि या भल्या स्वजननीहुनी वाटती;
शिशूंसि जरठांसही निरखितां रसें दाटती; ।

दुहोत भलते सदा, तरि न लेशही आटती;
स्ववत्समल भक्षिती परि न सर्वथा बाटती. ॥ ९८
कथांसि उपमा दिली सुरभिची, दिसे नीट ती;
परंतु बहु मंद मी, म्हणुनि सच्छ्रुती वीटती; ।
कथा निरुपमा तयांप्रति पशूपमा शुद्ध तें
नव्हेचि; न विचारिलें बुधजनासि म्यां उद्धतें. ॥ ९९
असेंहि उपदेशिती गुरु रहस्य मंदा, 'रुचे
निजस्तव जसा तसा, अगुण घे न वंदारुचे;' ।
म्हणोनि निगमस्तुता भलतसें तुला वानितों,
परंतु हृदयीं महाजनभयास मी मानितों. ॥ १००
म्हणें—'स्वकृतिच्या उणें किमपि एक वर्णी न हो;
असें तुज कधीं बरें विगतशंक वर्णीन हो!' ।
असेचि अशि आवडी, करिसि कां न अत्यादर?
स्वभक्तसुरपादपा! हरि! नसेचि सत्या दर. ॥ १०१
ध्रुव स्तवनिं आवडी धरि, म्हणोनि अत्यादरें
तुम्ही करुनि दाविली, शिवुनि गल्ल सत्या दरें. ।
तसें मज करा, करांबुज धरा शिरीं, मावरा!
वराभयपरा! पराक्रमपटो! मना आंवरा. ॥ १०२
करांबुज असो; नसें उचित त्यास मी पामर;
प्रणाम करिती पदाप्रतिहि सन्मुनी सामर; ।
पदाब्जरजही जगत्त्रयनमस्क्रियाभाजन;
प्रसादचतुरा! कसा तरि करा बरा हा जन. ॥ १०३
तुम्ही करुनि दाविला ध्रुव कृतार्थ जैसा दरें,
तसेंचि जरि योजिलें तुमचिया मनें सादरें, ।
असो; विहित तें करा; परि बरोबरी त्यासवें
नसे उचित; तो महाप्रबळ, वंदिजे वासवें. ॥ १०४

किती वय! कसें तप प्रखर! काय विश्वास तो!
ध्रुव ध्रुव खरा स्तवा उचित होय विश्वास तो; ।
कशी तुळितसां तुम्ही प्रकट मेरुशीं मोहरी!
प्रसाद करितां उणें अधिक नाठवा, हो! हरी! ॥ ६५

प्रभुत्व तरि हेंच कीं करुनि दे कृपा दान तें,
स्वसाम्य यदुपार्जनें मिरविजे स्वपादानतें; ।
प्रसाद मग काय तो, जरि निवारिना लाघवा?
कसें दशमुखानुजा विसरलां? अहो राघवा! ॥ ६६

असो वरि कसा तरी, विमल भाव ज्याचा, करा
तयावरि दया; पचे वर असाचि द्या चाकरा; ।
वृथाचि गमतें दिलें, बहुहि, जें न दासा जिरे;
पुसोनि अधिकार द्या; सुकर ते सदा साजिरे. ॥ ६७

प्रसन्न बहु होतसां, परि कराल हो! बावरें
शिवापरि वरासवें हृदय, हें न हो बा! वरें; ।
असा वृक कृतघ्न हें न कळलें कसें हो! हरा?
भला जगविला तुम्ही भवमहाहिचा मोहरा. ॥ ६८

भजे सुदृढ निश्चयें द्विजकुमारक क्षीरधी,
तया करिं तुम्हीच द्या मदनमारक! क्षीरधी; ।
उदारपण तें बरें, सुखवि जें सुपात्रा सदा;
दिलें अमृत पन्नगा, तशि खळीं कृपा त्रासदा. ॥ ६९

अतिप्रिय, सुखप्रद, प्रथम तूं मुदंभोद या
मयूरहृदया; तुझी क्षण विटो न शंभो! दया; ।
उदारपण वानिलें; अजि! गुरूपहासा बळें
कसें करिल लेंकरूं? निपट हें पहा साबळें. ॥ ७०

तुम्हां हरिहरांत ज्या दिसतसे, दिसो; 'वास्तव'
प्रबुद्ध म्हणती 'नसे तिळहि भेद;' मी यास्तव ।

म्हणें मनिं 'यथार्थ जें स्वमत वर्णिती शैव तें
न; वैष्णव दुराग्रही; परम मुख्य हीं दैवतें.' ॥ ७१
म्हणें क्षण पुरांतक, क्षण मुरांतक; ब्राह्मणा
मला जरि म्हणाल बा! तरि विशंक लुब्रा म्हणा; ।
तुम्हां शिव, शिवा तुम्ही भजतसां; शुक, व्यास हा
सदर्थ वदले; पुरातन कथा, न नव्या, सहा. ॥ ७२
तुझाचि अवतार तो सुत पराशराचा; वळे,
तदुक्तिस जन; प्रभो! जरि निजेमधें चावळे ।
तरि, त्रिभुवनेश्वरा! तव विशुद्ध नामावली
मुखीं प्रकट होय, जी करि सुखी जना मावली. ॥ ७३
तुझें कुशळ नाम बा! हळुहळू मना आकळी;
दुरत्यय असा महा खळहि त्यास भी हा कळी; ।
हरि व्यसन पाप हें; बहु कशास? कायाधवा—
परि त्वरित भेटवी तुजहि, योगमायाधवा! ॥ ७४
तुम्हांसमचि हें गुणें; अणु उणें नसे नाम; हा
दिसे अधिकही, तसा गुण तुला असेना महा; ।
सदैव भलत्यासही सुलभ; आणखी गायका
छळी न, न अधोगति क्षणहि दे जगन्नायका! ॥ ७५
छळीं नृप बळी बळी, तरिच तो नसे आटला;
गमे बहु भला मला न, सकळांसही वाटला; ।
परीक्षक करी, तसें जडहि सोशितें हेमही;
न केवळ विरोचनात्मज तरे पदें, हे मही. ॥ ७६
असा न करितां जरी छल, तरी प्रभो! तो भली
सुकीर्ति कशि पावता कविसभा जिणें शोभली? ।
पदीं उपजती नदी कशि? कशी त्रिलोकी सती
अशा अतुल मौक्तिकावलिविणें बरी दीसती?॥ ७७

नको छळ; अधीर मी; तशि न कीर्ति हो; चामरें
नृपासि उचितें; वृथा, मिरविलीं जरी पामरें; ।
अकीर्तिच असो, रुचे तुज कशी व्रजीं कांबळी?
असें न समजा कसें? वरिल हारिला कां बळी? ॥ ७८
छळाल कृपणासि का! अजि! दयानिधे! कांपिती
भटासि भट संगरीं; परि न कातरा दापिती; ।
कराल तितुकी कृपा बहु; अहो! शरण्या! तमीं
बुडोनि शरणागत श्रमतसें अरण्यांत मी. ॥ ७९
मुखासि जंव पातलीं 'श्रम,' 'अरण्य' ऐशीं पदें,
निजस्मृतिस जाहलीं विषय तीं तव श्रीपदें, ।
गुरूक्तिस करावया सफळ, जानकीजीवना!
धरासुरतपःफळें त्वरित धांवलीं जीं वना. ॥ ८०
तयीं प्रभुवरा! तसे सदय; कां असे? आज हो!
विचारुनि पहा बरें निजमनीं महाराज! हो! ।
वनोवनिं फिरा पिशापरि; म्हणा अहोरात्र 'हा!'
नसे कुशळ भाषणीं परि असे कृपापात्र हा. ॥ ८१
समागम तुझा घडो, म्हणुन जाहले लांकडें
तपोऽनलिं, तसे मुनि त्यजुनि, जोडिलीं माकडें; ।
अयुक्त बहु ज्या जनास्तव घडे, पडे सांकडें,
तदुक्तिहुनि आमुचें बहुत बोलणें वांकडें? ॥ ८२
'जगत्त्रयमनोहरा! बलगुणैकरत्नाकरा!'
म्हणें 'कनकरंकु द्या मज, महा प्रयत्ना करा.' ।
प्रियाहि अशि जाहली तुज कुकार्यआज्ञापिती;
सुधा त्यजुनि कामुक प्रकट अंगनाज्ञा पिती. ॥ ८३
स्वदास समयीं जपे, तरि न दे वरा, चाकरी
चुके न, परि सार्थक श्रम न देवराचा करी; ।

वदेहि भलतेंचि; तें तिसचि, कोप टाका, पुसा;
असें मृदु, म्हणोनि बा! मज न धोपटा कापुसा. ॥ ८४
न जें प्रिय, सदोष तें; प्रिय सदोषही चांगलें;
स्वतोक पितरां रुचे, जरिहि कर्दमीं रांगलें. ।
तुलाचि धरि पोटिशीं कशि तदा यशोदा बरें!
जरी मळविशी रजोमलिनकाय तूं अंबरें. ॥ ८५
तुझे कथिति गोपिका विविध तीस बोभाट, ते
सुखप्रद गुणस्तवापरिस जाहले वाटते; ।
क्षमा न करि एकदा, तरिहि फार खोडी करां;
न देचि भय, ताडनोद्यमसमेत सोडी करां. ॥ ८६
जरि म्हणसि बांधिलें, तरि न कष्टवीलें; करा
विचार, जशि कष्टवा तशि न कष्टवी लेंकरा; ।
यथेष्ट पुरतें जरी प्रथम दाम, कां सांधिती?
न ती प्रबल गोपिका; तुज तुझी दया बांधिती. ॥ ८७
तुम्हींहि बळि बांधिला, म्हणुनि आमुची माय जी,
मनांत सहजा दया, निपट टाकिली काय? जी! ।
सकोप दिसती गुरु क्षणभरीच; जें तापलें
जल ज्वलनसंगमें, त्यजि न शैत्य तें आपलें. ॥ ८८
प्रसिद्ध तुमचे महासदय पाय; जीवांकडे
चुकी, म्हणुनि होतिल क्षणहि काय जी! वांकडें?
न निष्ठुर पिता; म्हणे मनिं 'न हो प्रजा टोणपी;'
अपथ्यरुचि रुग्ण तो कटुक ओखदें कोण पी? ॥ ८९
असंख्य खळ संगरीं निजकरीं तुवां मारिले;
न निष्ठुरपणें, कृपा करुनि ते भवीं तारिले; ।
जगज्जनक तूं, मुलें सकळ जीव, यां भातुकें
दटावुनिहि देशि बा! अमृत नेदिजे घातुकें. ॥ ९०

चरी प्रकट शांतिला धरि, परंतु मीना बकी
गिळी; तशि तुला टपे सुकृतबुद्धिहीना बकी; ।
जिणें गरळ पाजिलें, अमृत पाजिलें तीस तां;
खळासि न दिसो भलेपण, खरे भल्या दीसतां. ॥ ९१

सदाहि हित नायकों; बहु अपाय केले, करूं;
तरी सकृप बाप तूं म्हणसि, 'नायके लेंकरूं;' ।
कधीं न करिसी प्रभो! भजकबाळकोपेक्षण;
न तूजवरि ज्यापरी पशुपपाळ कोपे क्षण. ॥ ९२

खरा जनक तूं, जनां इतर कोण हो! देव वी!
समीहित फळें जगा तव पदाब्ज दे, देववी; ।
अशीच करुणा असो हरि! कधीं न भंगो पिता;
अशा मज असाधुला इतर कोण संगोपिता! ॥ ९३

सुविद्य, धन मेळवी, वचन आयके, आवरी
प्रपंच, भर घे शिरीं, करि कृपा पिता त्यावरी; ।
असा जरि नसे, रुचे तरि न तो अभद्र क्षण;
तसा तुजचि आवडे; करिसि तूंचि तद्रक्षण. ॥ ९४

पितां जरि विटे, विटो; न जननी कुपुत्रीं विटे;
दयामृतरसार्द्रधी न कुलकज्जलें त्या किटे; ।
प्रसादपट झांकिती परि परा गुरूचे थिटे;
म्हणूनि म्हणती भले 'न ऋण जन्मदेचें फिटे.' ॥ ९५

विटेल जननीहि कीं शत रची निमित्तें विधी;
मळे कलियुगीं श्रुती जशि, खळीं तिची तेंवि धी; ।
कदाचित विटेल; बा! तव दया न दीनावरी;
जशी जगदघक्षयीं कर भवन्नदी नावरी. ॥ ९६

कृपाचि जननी तुझी; सकल जीव दायाद; या
तिणेंची उपदेशिल्या करिति सर्व दाया दया; ।

असें उमजतां भले न गुरुभाव तो टाकिती ;
मता तुजहि गोपिका, मग जनास तोटा किती ? ॥ ९७
भरोनि कुचकुंभ जी विषरसें मुखीं दे बकी,
प्रभो ! तिसहि ठेविशी, जशि महासुखीं देवकी ; ।
न होति जननी कशा पशुपदार, गाई ! लया
न पावतिच तत्सुखें, कृति न कोण गाईल या ? ॥ ९८
अशी तरि कृतज्ञता हरि ! तुझ्याच ठायीं अगा !
सख्या ! अणुचि मानिशी, करुनि सुप्रसादा अगा ; ॥
सुले सुकविवाग्वधू तव गुणा अनर्घ्यानगा ;
म्हणेल जन कोण, कीं यश पुनःपुन्हा तें न गा ! ॥ ९९
तुम्ही बहु भले, मला उमज होय ऐसें कथा ;
कसा रसिका तो ! पुन्हा जरि म्हणेल आली कथा ; ।
प्रतिक्षण नवीच दे रुचि, शुकाहि संन्यासिया ;
न मोहिति भवत्कथा अरसिका अधन्यासि या. ॥ १००
कथा श्रवणचत्वरीं जरि पुनःपुन्हा ये, रते
महारसिक तद्रसीं, विटति ऐकतां येर ते ;
विलोकुनि विलासिनीजन पुनःपुन्हा कामुका
करी वश, नव्हे बुळा, विवश घेइना कां मुका ? ॥ १०१
कथा सुपुरुषा तुझी वश तशी करी, राधिका
जशी तुज, जिला स्वयें म्हणसि तूं शरीराधिका ; ।
तिचें न घडतां, रमाहृदयवल्लभा ! सेवन
प्रभो ! तुज जसें, तसें मतिस गेह भासे वन. ॥ १०२
कथा भुवनमोहिनी, अशि न मोहिनी होय ती ;
हरो असुरघी ; हिणें भुलविले किती हो ! यती ; ।
नव्हे न म्हणवे ; असो ; जरि विमोहिला दक्षहा,
प्रिया बसविली शिरीं, मुनिपथीं कसा दक्ष हा ! ॥ १०३

सुरासुरनरोरगां मुळवुनी कथा न त्यजी;
न भेद करि पंक्तिचा; अमृत पाजिती सत्य जी; ।
तिणें जरि सुधारस स्वरतमानसां पाजिला,
वधी अमृत घोटितां, द्रव नयेचि बापा! जिला. ॥ १०४
अभीष्ट वरितात, जे तव कथेसि विश्वासती;
भली असुरवंचनी, श्रुत असेचि विश्वास ती; ।
कथा कशि सखी तिची? ठकवुनी हरी संचितें,
तरी अमृत दे, असें मदय, दाखवी वंचितें. ॥ १०५
करा श्रवण येवढें, अपटु लोक हांसो मला;
अहो! जरि गिळावया प्रियकुमार घे सोमला, ।
त्यासि ठकवूनि, दे बहुत शर्करा माय जी,
तिला स्वशिशुवंचनें अदयता शिवे काय? जी! ॥ १०६
म्हणोनि बहु मोहिनीहुनि भली कथा हे तुजी,
अभीष्ट फल द्यावया नतमनोरथां हेतु जी; ।
म्हणाल जरि 'मीच त्या; विषम काय दोघींत रे?
जसा जन सितासिताभिधनदीसदोघीं तरे.' ॥ १०७
अहा! बहु विशुद्ध हे प्रभु! तव स्वरूपाहुनी;
न भिन्नतनु त्या; भले भजति, एकता पाहुनी; ।
परंतु वदतों जनानुभव, नातळों पाप गा!
तशी न यमुना गमे, जशि गमे निलिंपापगा. ॥ १०८
जगद्गुरुमहेश्वरप्रभुशिरीं जिचें नांदणें,
जिच्या जळमळें तुळे न शरदिंदुचें चांदणें, ।
प्रजा हरिहरां अशा यदुवरीं अनेका; कवी
भिऊनि म्हणतील कां 'जशि सुधा तशी काकवी?' ॥ १०९
तुला स्वयमुनेसवें, कुवलयद्युतिश्यामला!
म्हणाल जरि मोहिनी निजतनू, अवश्या मला; ।

तुलीन अमृतोदधिप्रभवपुंडरीकामला
कथा सुरधुनीसवें, सुजन जींत विश्रामला. ॥ ११०
शुकोदित पुराण ज्या श्रवण सन्मुखें साग्रही,
म्हणेल 'अतुला कथा' झणि म्हणाल, 'तो आग्रही;'।
न केवळ मलाचि हे निरुपमा, यशोमंडिता,
गुरुसहि गमे, पुसा स्ववरदा महापंडिता. ॥ १११
प्रभो! तुज न मोहिनी भुलवि; मोहिला तोहि ती
त्यजी जन; नव्हे तशी, तुज तुझी कथा मोहिती;।
निजानुभव तूं पहा; जशि महौशधी पारदा,
तुला स्थिर बळें करी, कळविलें तुवां नारदा. ॥ ११२
सुरर्षिजवळीं स्वयें वदसि, 'तत्र तिष्ठामि;' या
तुझ्याचि वचनें म्हणें तुज 'कथावश' स्वामिया!।
जसा स्थिर कथेंत तूं स्थिर करीं तसें या मना;
स्वभक्तसुरपादपा! सफळ हे असो कामना. ॥ ११३
सुरर्षि म्हणतो, 'तुझें यशचि धन्य; यो गायना
मला; कवि म्हणोत ते सुखद अन्ययोगायना;'।
विमुक्तिबहुसाधनें तदितरें गणीनाच तो;
सजूनि वरवल्लकी तव सभांगणीं नाचतो. ॥ ११४
तुझें चरित सन्मुखें श्रवण जाहलें, यास्तव
प्रजापतिसुतत्व ये, करिति साधु ज्याचा स्तव;
स्वनीचपण मागिलें, बहु दया अशी नारदा
स्मरे घडिघडि, प्रभो! भवपयोधिच्या पारदा! ॥ ११५
तुझें यशचि तारितें, परि न केवळा तारवे;
सहाय असिला असे, तरिच शत्रुला मारवे;।
न भागवत भेटतां, न घडतांहि सत्संगती,
न अज्ञहृदयें, तशीं तव यशोरसीं रंगती. ॥ ११६

बुडे, बुडवि सागरीं तरि, सुकर्णधाराविना;
सहाय नसतां स्वयें परतटासि ती दाविना ।
सहाय भगवज्जना तव सुकीर्ति जेव्हां करी,
तयींच उतरी भवोदधितटीं जनां लौकरी. ॥ ११७

सुसंगति सदा घडो; सुजनवाक्य कानीं पडो;
कलंक मतिचा झडो; विषय सर्वथा नावडो; ।
सदंघ्रिकमळीं दडो; मुरडितां हटानें अडो;
वियोग घडतां रडो; मन, भवच्चरित्रीं जडो. ॥ ११८

न निश्चय कधीं ढळो; कुजनविघ्नबाधा टळो;
न चित्त भजनीं चळो; मति सदुक्तमार्गी वळो; ।
स्वतत्त्व हृदया कळो; दुरभिमान सारा गळो;
पुन्हा न मन हें मळो; दुरित आत्मबोधें जळो. ॥ ११९

मुखीं हरि! वसो तुझी कुशलधामनामावली,
क्षणांत पुरवील जी सकल कामना मावली; ।
कृपा करिशि तूं जगत्त्रयनिवास दासांवरी,
तशी प्रकट हे निजाश्रितजना सदा सांवरी. ॥ १२०

दयामृतघना! अहो हरि! वळा मयूराकडे;
रडे शिशु तयासि घे कळवळोनि माता कडे. ।
असा अतिथि धार्मिकस्तुतपदा! कदा सांपडे?
तुम्हां जड भवार्णवीं उतरितां न दासां पडे. ॥ १२१

उपसंहार

[स्रग्धरा]

कारुण्यांभोद राम प्रियसख गुरुही जो मयूरा नटाचा,
होतां तापत्रयार्त त्वरित भववनीं रक्षिता रानटाचा, ।
त्याचें साचें स्वभद्रस्मरण, मग न तें त्या कसें ये कवीस?
केका, एका सख्यातें स्मरुनि, करि अशा एकशें एकवीस. ॥ १२२

काव्यसंग्रह नं. २४

गोविन्दकृत

हा कवि वऱ्हाडांत वणी येथें होऊन गेला, असें कळतें. याच्या गुरूचें नांव नरहरि. सध्यां तेथें ह्या कवीचे वंशज आहेत.

पद ३२५, पृष्ठ १४९

किति अंत पाहसिल माझा रे! गुणवंता! ।
तुजविण पल युग समजतों पंढरीनाथा! ॥ ध्रुवपद ॥

पूर्वील पुण्य तव नाहीं माझे पदरीं ।
हा जन्म वृथा गेला देवा! कंसारी! ।
मन रयनदिवस इच्छित परधन परनारी ।
दुःखाचे डोंगर जाले या संसारीं ।
शुकव्यास मुखें कीर्ती ऐकिली भारी ।
नामें तरले दोषाचे नामधारी ॥

चाल ॥ द्विज अजामिळ पुत्रमिषें दोषी तरला । अजि गुणवंता! ।
शतकोटी ब्रह्महत्त्या वाल्मिक उद्धरिला । अजि गुणवंता! ।
मारिता हाक नेले वैकुंठा करिला । अजि गुणवंता! ।
नक्रें छळितां कौटाळुनि हृदयीं धरिला । अजि गुणवंता! ॥

उठाव ॥ असे अमित दोषि तारियले काय चिंता ।
मी कदा सोडिना तुम्हासि अजि भगवंता! ॥ किति. ॥ १ ॥

मी लक्ष प्रकारें चुकलों कर्म ओढवलें ।
म्हणऊनि प्रभूपायाचें अंतर पडलें ।
दिघलें भाष्य परी मज कुणि कांहीं न घडलें ।
हे कामक्रोधमदमत्सर शरिरीं भिडले ।

अभिमाना हातीं माझें मन सांपडलें ।
यास्तव नाना कर्मीचें अंतर पडलें ॥

चाल ॥ आतां अपराध क्षमा करीं विठ्ठलराया! । अजि गुणवंता! ।
ही मनोवृत्ती अर्पण केली पदिं जाया । अजि गुणवंता! ।
तूं तार किंवा ने निरया माझी काया । अजि गुणवंता! ।
मी बुडतों तूं दे हात उभारुनि बाह्या । अजि गुणवंता! ॥

उठाव ॥ केधवां येसि मज न कळे अनाथनाथा! ।
तूं तातमात गणगोत दीनजनभ्राता ॥ किति. ॥ २ ॥

अज्ञानपणीं बहु केले चाळे पाहीं ।
तूं क्षमा करीं गे! माझे विठाबाई! ।
परदेशीं कां मोकलिलें मज लवलाहीं ।
तूजविण भासतसे वोस दिशा मज दाही ।
पहातां शिणले हे नेत्र करूं गत कायी? ।
विपरीत कल्पना बुडवीते भवडोहीं ॥

चाल ॥ तूं सकळ विश्वव्यापक नरहरि गुरुनाथा । अजि गुणवंता! ।
गोविंद द्वैतमति कल्पित नुरेचि आतां । अजि गुणवंता! ।
मी दास तुझा तूं मुक्तपुरीचा दाता । अजि गुणवंता! ।
गुरु अभयवरद कर ठेवीं माझे माथां । अजि गुणवंता! ॥

उठाव ॥ आतां उचित जें येईल प्रभुच्या चित्ता ।
करी क्लेश निवारण स्वामी रुक्मिणीकांता! ॥ किति. ॥ ३

महिपती

पांडुरंगस्तोत्र

॥ श्रीगणेशायनमः । अथ पांडुरंगस्तोत्रप्रारंभ ॥

जयजय श्रीपंढरिनाथा । भक्तवत्सला रुक्मिणीकांता ॥
तूंचि माझा मातापिता । बंधू चुलता गणगोत ॥ १ ॥
इष्टमित्र सखा सज्जन । तूंचि माझी संपत्ति धन ॥
रात्रंदिवस करितों स्मरण । यावीण साधन नेणेंचि ॥ २ ॥
ऐसें असतां कृपानिधी । देहाभिमानाचिये संधी ॥
कामक्रोधाचिये बुद्धी । मी त्रिशुद्धी सांपडलों ॥ ३ ॥
म्हणून इंद्रियें नाहींत स्वाधीन । एकांतीं न घडे तुझें चिंतन ॥
आतां त्यांचें निवारण । कर्ता जगज्जीवन तूं एक ॥ ४ ॥
विश्वव्यापका तूं अनंता । सर्वांठायीं तुझी सत्ता ॥
आतां निरसोनि माझी चिंता । निरवीं संतां निजकृपें ॥ ५ ॥
दीन दयाळा जगजेठी । तूं पावलासि बहुतांच्या संकटीं ॥
अंबरीष बहुत होतां कष्टी । उठाउठी धाविन्नलासी ॥ ६ ॥
दुर्वासें दिधला त्यासी शाप । त्यामागें सुदर्शन लाविलें सकोप ॥
ऐसें निज भक्तांचें पडप । तूं गायबाप पुरविता ॥ ७ ॥
अंबरीषाच्या कैवारें देवा । दहा गर्भवास सोशिले तुवां ॥
नाना चरित्रें केशवा । अवतारभावा दाखविसी ॥ ८ ॥
संकटीं पडतां प्रजापती । तेव्हां मत्स्य अवतार धरिला प्रीतीं ॥
शंखासुर वधोनि सत्वरगती । विधातया श्रुति दीधल्या ॥ ९ ॥
कमठरूप धरोनियां एव वेळ । पृष्ठींवरी धरिला मंदराचळ ॥
चौदा रत्नें काढोनि तात्काळ । वृंदारक सकळ तोषविले ॥१०॥
मोहिनीरूप धरोनि जाण । देवास करविलें अमृतपान ॥
ऐसे वर्णितां तुझे गुण । आलासे शीण फणिवरा ॥११॥

हिरण्याक्ष दैत्य भारी । तेणें पृथ्वी घेतली खांद्यावरी ॥
तेव्हां सूकर होऊनि श्रीहरी । पावलासी लवलाहें ॥१२॥
उर्वी धरोनि दाढेवरी । असुर मारिला रणचत्वरीं ॥
ऐसी वर्णितां तुझी थोरी । ब्रह्मकुमरी तल्हीन ॥१३॥
हिरण्यकश्यपूनें प्रल्हाद गांजिला । तो नानापरी रक्षिला ॥
अग्नींत टाकिती तयाला । दाह आंगा न लागेची ॥१४॥
समुद्रीं टाकिती क्रोधें करून । परि त्यासी बुडवुं न शके जीवन ॥
मुखें करितां तुझें स्मरण । सर्प दारुण न डंखिती ॥१५॥
पर्वताहूनि लोटितां सत्वर । परी सर्वथा होय न चूर ॥
विष पाजितां अति दुर्धर । परी न जाय साचार प्राण त्याचा ॥१६॥
हिरण्यकश्यपु पुत्रालागून । म्हणे तुझ्या नरहरिचें स्थळ कोण ॥
येरू देतसे प्रतिवचन । विश्व भरूनी उरलासे ॥१७॥
स्तंभांत आहे म्हणे असुर । म्हणोनि मारिला लत्ताप्रहार ॥
तेथें प्रगटलासी तूं शारंगधर । दैत्य थोर विदारिला ॥१८॥
ऐशापरी प्रल्हाद भक्ता । तुवां रक्षिलें अच्युता ॥
नरहरी अवतार पंढरीनाथा । घेतला होता त्यासाठीं ॥१९॥
विनंती करितां आखंडल । वामन झालासी दीनदयाळ ॥
बळीसी छळूनि तात्काळ । त्याचा द्वारपाळ झालासी ॥२०॥
रेणुकेच्या कैवारें जाण । क्रोधें वधिला सहस्रार्जुन ॥
त्रिःसप्तकें परशुरामें जाण । क्षत्रिय पृथ्वींचे मारिले ॥२१॥
राज्यीं स्थापिले धरामर । स्वजातीचा अभिमान थोर ॥
ऐसा तूं रुक्मिणीवर । अति उदार सर्वस्वें ॥२२॥
बंदीं पडले सकळ सुरवर । मग घेतला श्रीराम अवतार ॥
निजांगें वधोनि दशकंधर । देव सत्वर सोडविले ॥२३॥
सांडूनियां जातिकुलाभिमान । तनमनधनेंसीं आला शरण ॥
तो चिरंजीव करोनि बिभीषण । लंका दान दीधली ॥२४॥

वसुदेव देवकीच्या उदरीं । अवतार घेतला श्रीहरी ॥
नंद यशोदेच्या मंदिरीं । नानापरी क्रीडलासी ॥२५॥
माती खातां एके दिनीं । यशोदा पाहे क्रोधें करुनी ॥
मग अनंत ब्रह्मांडें तिजलागुनी । दाविलीं वदनीं निज लीला ॥२६॥
कंसचाणूर मर्दून । राज्यीं स्थापिला उग्रसेन ॥
मग समुद्रांत द्वारका निर्मून । वस्थीसी स्थान पैं केलें ॥२७॥
पांडवासी होतां नाना आपदा । त्यांसी संकटीं रक्षिलें गोविंदा ॥
भीमासी होतां विषबाधा । त्यासी मुकुंदा रक्षिलें ॥२८॥
लाक्षागृहीं पांडुसुत । जळतां पळविले विवरांत ॥
ऐसा कृपाळु तूं लक्ष्मीकांत । पवाडे गर्जत पुराणीं ॥२९॥
धर्माघरीं तुवां श्रीरंगें । उच्छिष्टें काढिलीं निजांगें ॥
देखूनि अर्जुनाच्या प्रेमरंगें । घोडीं निजांगें धूतलीं ॥३०॥
वाढितां दुर्जनाच्या पंक्तिपटीं । तों कंचुकीची सुटली गांठी ॥
द्रौपदी पडली संकटीं । तेव्हां जगजेठी स्तविलें तुज ॥३१॥
ते समयीं तूं दीनदयाळा । चतुर्भुज केली द्रुपदबाळा ॥
ऐसा तूं घनसांवळा । भक्तप्रेमळा सुखाब्धी ॥३२॥
एकदाचि कौरव अन्न मागती । तैं प्रति पात्रीं निर्मिली द्रौपदी सती ॥
गांधार लज्जित होऊनि चित्तीं । मग पाहती अधोमुखें ॥३३॥
धर्मराजें पण हरविला । तेव्हां दुर्योधन संतोषला ॥
समेसि आणिली द्रुपदबाळा । काय बोलिला दुःशासन ॥३४॥
वस्त्रें हिरोनि याज्ञसेनी । आतांच नग्न दाखवा जनीं ॥
संकट जाणूनि चक्रपाणी । तुझी विनवणी करीतसे ॥३५॥
ऐकून द्रौपदीचें करुणावचन । द्वारकेहून केलें धांवण ॥
गरुड पवन आणि मन । वेग त्याहूनि विशेष ॥३६॥
दुःशासनें फेडितां अंबर । वस्त्रें नेसविलीं अपार ॥
ऐसें कौतुक शारंगधर । दाविसी थोर निज भक्तां ॥३७॥

वनवास कंठितां पांडवांसी । तों छळणें पातला दुर्वास ऋषी ।
सत्वर भोजन मागतां निशीं । संकट धर्मासी पडियेलें ॥३८॥
त्या संकटीं देवाधिदेवा । द्रौपदीनें केला तुझा धांवा ॥
मग लवलाहें केशवा । रचिली माव अघटित ॥३९॥
गंगातीरीं द्रौपदीसहित । निर्माण केले पांडुसुत ॥
अन्नें वाढोनियां तृप्त । ऋषि समस्त जेवविले ॥४०॥
ऐशी अद्भुत तुझी कीर्ती । व्यासें वर्णिली भारतीं ॥
तैशापरी रुक्मिणीपती । पाव मजप्रती ये वेळीं ॥४१॥
नक्रें धरिलें गजेंद्रासी । तैं तुज स्मरला हृषीकेशी ॥
मग सत्वर पावोन तयासी । सोडविलें निज कृपें ॥४२॥
जळ प्यावया काननीं । तों पारधीयानें कोंडिली हरणी ॥
एक दिशे वणवा लावोनी । बाण गुणीं लाविला ॥४३॥
एके दिशे उभें केलें श्वान । एकीकडे पाश घालोन ॥
हें देखोनियां हरिण । तुझें चिंतन करीतसे ॥४४॥
तीस पावलासि तूं वैकुंठनाथ । ससा प्रगटला अकस्मात ॥
तया मार्गे श्वान त्वरित । पळोनि गेलें तेधवां ॥४५॥
पारधी सीत वोढितां गुणीं । तंव तें मोडिलें तत्क्षणीं ॥
पाशांवरी आला अग्नी । तेणें जाळुनि टाकिले ॥४६॥
गगनीं ओळला मेघराज । तेणें वणवा विझविला सहज ॥
यापरी निजभक्तांचें चोज । तूं अधोक्षज पुरविता ॥४७॥
कपोता कपोती वृक्षावरी । असतां व्याध पातला सत्वरीं ॥
ससांणा सोडिला तयांवरी । धनुष्य निजकरीं ओढिलें ॥४८॥
तया संकटीं देवाधिदेवा । पक्षी करिती तुझा धांवा ॥
मग सर्परूप धरून तेव्हां । पारधियासी डंखिलें ॥४९॥
चांचरी गेला हातींचा बाण । तेणें ससाणा पावला मरण ॥
तरूवरीं पक्षी दोघेजण । निज कृपें रक्षिले ॥५०॥

तापसिया पारधी बोले पण । चतुर्भुज सावज आणितों धरून ॥
देखोनि तयाचें निर्वाण । दिधलें दर्शन व्याधासी ॥९१॥
कलियुगीं बौद्ध अवतार सहज । परी निजभक्तांसी बोलसी गुज ॥
ऐसे ते सत महाराज । अभंगीं पैजा बोलती ॥९२॥
पुंडलिकाच्या भेटीसाठीं । पंढरीस आला जगजेठी ।
नासाग्रीं ठेऊनि दृष्टी । वाट पाहसी भक्तांची ॥९३॥
नामयाची देखोनि भक्ति । त्यासंगें जेविलासी श्रीपती ॥
ज्ञानदेवाची ओढोनि भिती । दाविली ख्याति चांगदेवा ॥९४॥
कबिराचे मागीं विणिले शेले । जनीचें दळणकांडण केलें ॥
रोहिदासाच्या उरीं दाविलें । यज्ञोपवीत विप्रांसी ॥९५॥
सांवत्याचा भक्तवत्सला । तुवां खुरपिला स्वहस्तें मळा ॥
चोख्यामेळ्यासी दीनदयाळा । ढोरें ओढूं लागलासी ॥९६॥
गोरा कुंभार निजभक्त पुरा । त्याचीं मडकीं घडसी शारंगधरा ॥
दामाजीपंतासी रुक्मिणीवरा । जाऊनि बेदरा रक्षिलें ॥९७॥
कूर्मदास चरणविरहित । त्यानें भेटीची धरिली आर्त ॥
त्यासाठीं पांई चालत । बहूळासी त्वरित गेलासी ॥९८॥
सेना भक्त बसला पूजेसी । म्हणोनि नृपवर कोपला त्यासी ॥
निजांगें नापित हृषीकेशी । होऊन रायासी तोषविलें ॥९९॥
मिराबाईसाठीं विठ्ठला । पित्यानें पाठविला विषप्याला ॥
तो तुवां अमृतासमान केला । तूं झालासी अधिकारी ॥१००॥
रामदासाची भक्ति देखोनी । डाकुरासी आला द्वारकेहुनी ॥
वालभर सुवर्ण घालितां त्यांनीं । पारडें उचलोनी वर गेलें ॥१०१॥
आशीर्वाद देतां तुलसीदास । उठविलें सतीच्या भ्तारास ॥
धनाजाटाच्या शेतास । पेरिलें सायासें गोविंदा ॥१०२॥
नरसीमेहत्याची भक्ति चोखडी । त्याची द्वारकेसी भरसी हुंडी ॥
पुत्राच्या लग्ना लवडसवडी । आलासी तांतडी धांवोनियां ॥१०३॥

नामदेवाचे कीर्तनीं निर्मळ । आंवढ्या नागनाथीं फिरविलें देऊळ ॥
कर्माबाईस तूं घननीळ । खिचडी मागसी निज मुखें ॥६४॥
हरिशंकर रूप दाऊनी । नरहरि सोनार लाविला भजनीं ॥
तुझे पवाडे शारंगपाणी । वर्णितां वाणी कुंठित ॥६५॥
मांजरीचीं पिलीं मडक्यांत होतीं । आव्यांत घालितां सत्वरगती ॥
बाळें आकांत करिताती । तों मांजर भोंवतीं फिरतसे ॥६६॥
कृशान पेटला बहुत जेव्हां । कुलाल चित्तीं समजला तेव्हां ॥
म्हणे पंढरीनाथा देवाधिदेवा । अघटित माव रचीं आतां ॥६७॥
अग्नींत पिलीं न वांचलीं जर । मी सर्वथा न करीं संसार ॥
तेथें पावलासी शारंगधर ॥ भक्तनिर्धार देखोनी ॥६८॥
खोवोनी पीतांबराचे सोगे । कौस्तुभमाळा टाकिल्या मागें ॥
धांऊनि आलासी लगबगें । तूं निजांगें दयाळा ॥६९॥
पिलीं होतीं ज्या भाजनांत । तें कच्चें राहिलें आव्यांत ॥
कुंभार उचलून जों पाहत । तों पिलीं जिवंत देखलीं ॥७०॥
ऐसें अघटित रुक्मिणीपती । तुझें चरित्र वर्णिलें संतीं ॥
माझी तो मंदमती । जाणसी चित्तीं दयाळा ॥७१॥
भानुदासासी छळतां रामराव । शूळासी फुटले पल्लव ॥
ऐसी अघटित तुझी माव । विरंचीसी ठेव कळेना ॥७२॥
एकनाथाची भक्ति देखोनी । द्वादश वर्षें वाहिलें पाणी ॥
देवपूजेसी गंध उगाळुनी । देसी चक्रपाणी लवलाहें ॥७३॥
तेरा दिवस उदकांत । तुकोबाचे अभंग बुडविले होते ॥
तुवां उभें राहोनि जळांत । कोरडे ग्रंथ रक्षिले ॥७४॥
बोधला भक्त प्रेमळ उदास । त्याचे थोटे ताटास आणिलें कणस ॥
रितें पेव भरोनि सायास । कौतुक जनांस दाखविलें ॥७५॥
संतोबा पवाराच्या वचनीं । कांसव झालासि चक्रपाणी ।
भिवरे माजी पृष्ठ देउनी । यात्रा उतरोनि पार केली ॥७६॥

निंब राजाच्या खांद्यावरी । मयूरकुंचे ढाळिसी श्रीहरी ॥
दृष्टी देखोनि ते अवसरीं । नरनारी तटस्थ ॥७७॥
कांसेगांवचा पठाण । विसोबा सराफ आडविला त्यानें ॥
संकट जाणोनि जगज्जीवन । वारिलें ऋण तयाचें ॥७८॥
ऐसे तुझे भक्त अपार । गणितां बुद्धीस न कळे पार ॥
सागराचे कल्लोळ कोठवर । मोजील नर विवेकी ॥७९॥
पृथ्वीवरील तरुवर निश्चिती । त्यांची कोठवर ध्यावी गणती ॥
तैशा तुझ्या असंख्यात विभूती । वर्णितां श्रुति कुंठित ॥८०॥
हें संताच्या मुखेंकरूनी । कीर्तनीं ऐकिलें चक्रपाणी ॥
त्याचा विश्वास धरूनि मनीं । तुझे भजनीं लागलों ॥८१॥
आतां समर्थासी उचित । ऐसें करावें माझें हित ॥
उपेक्षा करिसील निश्चित । तरी हांसतील संत तुजलागीं ॥८२॥
देवा तूं ब्रह्मांड नायका । तुझे रोमरंध्रीं सकळ लोक ॥
तो तूं पुंडलिकास देऊनि भाक । उभा सन्मुख तिष्ठसी ॥८३॥
तें रूप धरोनियां चित्तीं । तुज आठवितों रुक्मिणीपती ॥
ऐसी ऐकूनियां विनंती । करुणा चित्तीं कां नये ॥८४॥
मज वाटतें रूप सगुण । टाकोनियां जाहलासी निर्गुण ॥
म्हणोनि ब्रीदाचा अभिमान । सोडिला संपूर्ण ये काळीं ॥८५॥
कां माझे दोष दारुण । भस्म न होती तुझिया स्मरणें ॥
म्हणोनि निष्ठुर करोनि मन । दिधलें टाकुन मजलागीं ॥८६॥
कां निजभक्तीं लाविली प्रीती । ध्यानांत गोविलें श्रीपती ॥
म्हणोनि न ऐकसी माझी विनंती । ऐसें चित्तीं वाटतसे ॥८७॥
कीं ऐसें वाटतें माझ्या मनांत । मज लेंकरें जाहलीं बहुत ॥
म्हणोनि निष्ठुर करोनि चित्त । मज निश्चित उपेक्षिलें ॥८८॥
यात्रा मिळाली अधोक्षजा । कीं राउळीं मांडिली महापूजा ॥
तेथेंचि प्रेम लागला तुझा । विसर माझा पडला कीं ॥८९॥

कीं संचित माझें ओखटें । जाणोनि तुजला भय वाटे ॥
मग निष्ठुर करोनि मन मोठें । येतयेतां वाटे परतलासी ॥९.०॥
कीं डोळे झांकून कठिणपण । सोडून देवपणाचा अभिमान ॥
म्हणोनि विनंती न ऐकोन । दिधलें टाकून मजलागीं ॥९.१॥
कीं कलीचें बळ दुर्धर जाण । म्हणोनि न करिसी माझें धांवणें ॥
कीं प्रेमळ भक्तांचें ऐकोन कीर्तन । तेथें बैसोन श्रवण करिसी ॥९.२॥
तुझी कीर्ति अद्भुत झाली देवा । म्हणोनि न ऐकसी माझा धांवा ॥
कीं घडोन आली नाहीं सेवा । म्हणोनि देवा मोकलिलें ॥९.३॥
कीं हा समय असंगळ जाण । म्हणोनि न करिसी माझें धांवणें ॥
कीं आडवी येऊन माता रुक्मिण । तूंतें धरून बैसविलें ॥९.४॥
कीं मी पतित साचार । घडला सकळ दुर्गाचार ॥
सांगतां अपराधाचे विस्तार । शिणेल फणिवर व्यर्थचि ॥९.५॥
अंतरसाक्षी तूं चैतन्यघन । माझ्या कर्माची जाणसी खूण ॥
आतांचि गुणदोष वारून । भवबंधन निरसावें ॥९.६॥
तुझिया नामावांचून जर । अन्य उपाय केले फार ॥
तरी हांसती सकळ वैष्णववीर । म्हणती निर्धार यासि नाहीं ॥९.७॥
कल्पतरुखालीं बैसलों जाण । तेथें क्षुधित अन्नाविण ॥
तरी हा शब्द सुरतरू कारण । जाण संपूर्ण लाविती ॥९.८॥
कीं धेनूचें पाडस पय । अजेच्या सडाशीं चोखूं जाय ॥
तरी ती म्हणती बुरट गाय । पंढरीराय जाणसी तूं ॥९.९॥
तृषा लागतां चातकास । त्यानें मेघाची करावी आस ॥
तैवीं संकट पडतां आम्हांस । तुज सायासें आळवावें ॥१००॥
बाळकासी क्षुधा लागतां नेटें । तेणें मातेचे स्तनीं घ्यावे झटे ॥
तैवीं आम्हांस पडतां संकटें । तेव्हां तुझी वाट पाहावी ॥१०१॥
नातरी पाडस क्षुधित झालें वनीं । तेणें सायासें धुंडावी हरिणी ॥
तैसें संकटीं चक्रपाणी । तुजलागोनि आळवावें ॥१०२॥

कीं पतिव्रता इच्छी परमार्थ । तरी आपुले पतीचें घ्यावें तीर्थ ॥
तेवीं काम क्रोधादि पीडितां बहुत । भजन निश्चित करावें ॥१०३॥
गगनीं नक्षत्रें आहेत बहुत । परी चकोरासी तोषवी रोहिणीकांत ॥
तेंवी आम्हां पतितांचें हित । तुजवीण निश्चित कोण करी ॥१०४॥
बाळकासी क्षुधा लागतां मोठी । तेव्हां कासव पाहे कृपादृष्टीं ॥
तैशा परी जगजेठी । मज हे संकटीं रक्षावें ॥१०५॥
जरी मी वायां गेलों येथ । तरी हांसें होईल पिशुनांत ॥
आतां आपणांस होईल उचित । तैसें निश्चित करावें ॥१०६॥
श्रीदासी बोल लागेल तत्वतां । तैसें न करीं पंढरीनाथा ॥
महिपती चरणीं ठेवूनि माथा । विनंति अनंता करीतसें ॥१०७॥
स्वस्ति श्रीपांडुरंगस्तोत्र । नित्य पठती भाविक नर ॥
निश्चय देखोनि रुक्मिणीवर । पुरवी मनोरथ तयांचे ॥१०८॥

॥ इति श्रीपांडुरंगस्तोत्रम् ॥

ज्ञानदेव

ज्ञानेश्वरी : अध्याय १८, ओव्या १७९३ ते १७९९

आतां विश्वात्मकें देवें । येणें वाग्यज्ञें तोषावें ।
तोषोनि मज द्यावें । पसायदान हें ॥१७९३॥

जे खळाची व्यंकटी सांडो । तया सत्कर्मीं रती वाढो ।
भूतां परस्परें पडो । मैत्र जीवाचें ॥१७९४॥

दुरितांचें तिमिर जाओ । विश्व स्वधर्मसूर्यें पाहो ।
जो जें वांछील तो तें लाहो । प्राणिजात ॥१७९५॥

वर्षत सकळमंगळीं । ईश्वरनिष्ठांची मांदियाळी ।
अनवरत भूतळीं । भेटो तयां भूतां ॥१७९६॥

चलां कल्पतरूंचे आरव । चेतनाचिंतामणीचे गांव ।
बोलते जे अर्णव । पीयूषाचे ॥१७९७॥

चंद्रमे जे अलांछन । मार्तंड जे तापहीन ।
ते सर्वांही सदा सज्जन । सोयरे होतु ॥१७९८॥

किंबहुना सर्वसुखीं । पूर्ण होऊनि तिहीं लोकीं ।
भजिजो आदिपुरुखीं । अखंडित ॥१७९९॥

परिशिष्ट ३

APPENDIX III

स्तोत्रमालेची सूची

सूचना—स्तोत्रमालेंतील पद्यें अकार विलेहेवारीनें रचिलीं आहेत. पहिल्यानें पद्यांतील पहिले दोन किंवा तीन शब्द, अथवा सबंध चरण देऊन त्या पुढें कवीचें व पद्याचें अथवा केवळ कवीचें अथवा केवळ पद्याचेंच नांव देऊन त्यापुढें पद्याचा क्रमांक दिला आहे. जेथें अध्याय व ओंव्या अथवा अभंग व चरण असे दोन भाग पद्यांत असतील तेथें ते दोन्ही, प्रथम, अध्याय अथवा अभंग यांचा क्रमांक लिहून त्यापुढें रेघ देऊन नंतर ओंवी अथवा चरण यांचा क्रमांक दाखविला आहे.

कवींच्या अथवा त्यांच्या काव्यांचीं संक्षिप्त रूपें खालील प्रमाणें आहेत.

मूळ शब्द	संक्षिप्त रूप	मूळ शब्द	संक्षिप्त रूप
ज्ञानदेव	ज्ञान.	देवदास	देव.
नामदेव	नाम.	मोरोपंत	मोरो.
भानुदास	भानु.	गोविंद	गो.
एकनाथ	एक.	महिपति	महि.
तुकाराम	तुका.	ज्ञानेश्वरी	ज्ञाने.
रामदास	राम.	करुणाष्टकें	करु.
दिनकर	दिन.	व्यंकटेश स्तोत्र	व्यं. स्तो.
केशव	के.	पांडुरंग स्तोत्र	पां. स्तो.
कृष्णदास	कृष्ण.	बालक्रीडा	बा. क्री.
त्र्यंबक	त्र्यं.		

नामदेव, भानुदास, एकनाथ व तुकाराम यांचे अभंग त्र्यंबक हरि आवटे, इंदिरा प्रेसचे मालक, यांच्या शके १८४९ तील गाथा पंचकांतून घेतले आहेत. त्यांच्या अभंगांचा प्रथम फक्त क्रमांक देऊन नंतर चरण दिला आहे. इतक्यांच्यांत केवळ तुकारामाच्या १८ व्या अभंगासच बालक्रीडा हें नांव आहे.

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APPENDIX IV

स्तोत्रमालाशब्दार्थप्रकाश

सूचना—खालील शब्द अकार विलहेवारीनें रचिले आहेत. ज्या शब्दांचे अर्थ नेहमींपेक्षां निराळे आहेत, अथवा ज्यांचें स्पष्टीकरण अवश्य आहे, त्यांच्या पुढें, कंसांत, प्रथम कवितेचें नांव, व नंतर तिचा क्रमांक दिला आहे.

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अकल्पनाख्यकल्पतरु = कल्पनारहित अशा (परमात्मा) स्वरूपास देणारा कल्पवृक्ष.

अखंडित = अविरत, सदैव.

अगई = अगे आई; खेद, अश्चर्य किंवा भय यांचें दर्शक केवळप्रयोगी अव्यय

अगुण = दोष.

अगूणी = गुणरहित.

अघ = पाप.

अघनिधि = पापसागर.

अघाचल = पापाचे पर्वत.

अघासुर = कंसाचा एक अनुचर राक्षस. हा बकासुर आणि बकी (पूतना) यांचा भाऊ; कंसानें यास कृष्ण व बळराम यांच्या नाशार्थ गोकुळांत पाठविलें असतां त्यानें तेथें जाऊन चार योजनें लांबीचा सर्पदेह धारण केला, व कृष्ण व इतर गोप यांच्या गाई चारण्याच्या मार्गांत आपलें शरीर पसरलें, व आपलें तोंड इतकें मोठें केलें कीं, ती एक मोठी गुहा आहे, असें वाटून गाईसुद्धां गोप त्यांत शिरले. हें पाहून कृष्णही त्या तोंडांत शिरला, व आपला देह मोठा करून त्यास फाडून ठार केलें.

अंक = मांडी.

अंकिला = अंकित.

अंगनाज्ञा = स्त्रीची आज्ञा.

अंगिकारी = अंगीकार करणार, आश्रय देणारा.

अंगुलिका = बोटें.

अंगें = भाग.

अचपळ = चंचल.

अचल = पर्वत. (गोवर्धन, केका. ४३)

अजामिळ = हा कनोज येथील एका विद्वान् अग्निहोत्र्याचा मुलगा. हा एका शूद्र स्त्रीशीं रत झाला. तिच्यापासून त्याला दहा मुलें झालीं. त्यांपैकीं एकाचें नांव नारायण असें होतें. मरणसमयीं त्यानें नारायणास हांक मारली; मृत्युकाळीं हें त्याच्या तोंडून मुलाच्या नांवाच्या रूपानें देवाचें नांव आलें, म्हणून विष्णूचे दूत येऊन त्यांनीं त्यास वैकुंठास नेले.

अजांड शतकोटि = अनंत ब्रह्मांडें.

अंडज = अंडापासून जन्मलेलें, पक्षाचें पिलूं.

अणुमात्र = अणुभर, यत्किंचित.

अतर्क्य = तर्कानें जाणण्यास कठिण.

अतिकृतकंदर्पदर्पदर्प = कामरूपी सर्पाचा गर्व हरण करणारा.

अतिथि = याचक, भिकारी.

अतिदुःसहस्वगदशत्रु = अत्यंत दुःसह असे जे आपले रोग हेच शत्रु.

अत्यय = नाश.

अत्यादर = प्रेमानें स्वीकार.

अदंड = ज्याच्या हातीं दंड नाहीं तो.

अदयता = निष्ठुरता, क्रौर्य.

अदयतारव्य = निर्दयता या नांवाचा.

अधम = नीच.

अधरपुट = ओठ.

अधिवणें = आश्रय देणें, अंगीकार करणें.

अधोगति = दुर्गति.

अधोक्षज = विष्णु.

अनंत = ईश्वर.

अनवरत = अखंड.

अनन्यगतिक = ज्यांना दुसरा आधार नाहीं ते, अनाश्रित.

अनृत = खोटें, असत्य.

अनर्घ्यानग = बहुमोल अलंकारांना.

अनावर = आवरण्यास कठिण.

अनारिसें = वेगळें, भिन्न.

अनाहत, अनुहत = आघातावांचून उत्पन्न झालेला ध्वनी, सोहं ध्वनी.

अनुताप = तापत्रय.

अनुदिनीं = रोजरोज.

अपटु = अकुशल, अडाणी, असमंजस.

अपथ्यरुचि = कुपथ्य करणारा.

अपाय = अहितकारक कर्म.

अभद्र = करंटा, द्वाड.

अभिनव = आश्चर्यकारक, अपूर्व.

अभीष्ट = इच्छित मनोरथ, मनकामना.

अंबर = वस्त्र.

अंबे = हे आई.

अमित = असंख्य, पुष्कळ.

अमृतोदधिप्रभवपुंडरीकोमल = अमृतसागरांत उत्पन्न झालेलें जें श्वेतकमल त्याप्रमाणें शुभ्र.

अयुक्त = अनुचित, अयोग्य.

अरव = उद्यान.

अर्घ्यादिक = अर्घ्य देणें.

अर्पणें = देणें.
अलंकृतिमती = अलंकार घातलेली.
अलांछन = कलंकरहित.
अलौकिक = आश्चर्यकारक.
अवकाश = स्थळ, जागा.
अवचट = अकस्मात्.
अवचित = अकस्मात्.
अवन = रक्षण.
अवसरु = अवसर, समय, काळ.
अव्यक्तव्यक्त = अव्यक्त असून सगुण रूपानें व्यक्त होणारा.
अविशुद्ध = मलिन, पापी.
अव्हांटा = आडरस्ता.
अव्हेर = त्याग.
असदुक्ति = (असत्+उक्ति) वाईट भाषण
असाधु = पापी.
असि = खड्ग, तलवार.
असुरधी = दैत्यांची बुद्धि.
असुरवंचनी = दैत्यांस फसविणारी.
अहर्निश = दिवसरात्र, रात्रंदिवस.
अहा = आनंददर्शक उद्गार; अरेरे.
अहीर = गवळी.
अहंतामद = मीपणाचा गर्व.
अहंभाव = गर्व.

आ

आकांत = आक्रोश.
आखंडल = इंद्र.
आगरू = आगर, खाण, आश्रयस्थान.
आगळा = अधिक.
आग्रही = पक्षपाती, हट्टी.
आघवें = अवघें, सर्व.
आंग भुले (लवण) = आपल्या अंगास विसरतें, विरघळतें, जलरूप होतें.
आटणें = शुष्क होणें, हरणें.
आठव = आठवण, शुद्धि.
आडलियाचा = आडलेल्याचा, संकटांत असलेल्याचा.
आतपत्र = छत्री.
आतरास्तव = भाच्याकरितां.
आत्मबोध = आत्मज्ञान, ब्रह्मज्ञान.
आत्मसुख = स्वरूपानंद.
आदिपुरुष = ईश्वर.
आधारशक्ति = मूलाधार चक्ररूपी शक्ति.
आधि = काळजी, मानसिक व्यथा.
आपगा = नदी (गंगा).
आपाद मस्तकावरी = पायापासून डोक्यापर्यंत.
आप्त = सखा, हितकर्ता.
आत्मकाम = पूर्णकाम, नित्यतृप्त.
आभरणें = दागिने, अलंकार.
आयस = लोखंड.
आराटी = एक कांटेरी झाड.
आरुष = आर्ष, अडाणी, वेडावांकडा
आर्त = इच्छा, आवड.
आवरणें = आटोपणें.
आवर्त = पाण्यांतील भोंवरा.
आवा = कुंभाराचें मडकीं भाजण्याची भट्टी.

आविर्भवणें = प्रकट होणें.
आस = आशा.
आसक्त = रत, तल्लीन.
आस्वादणें = खाणें, रुचि घेणें.
आळ = आरोप; लळा, इच्छा, (केका. ४८).

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इंगळा = विंगळा, अग्नि.
इंदिरावृहदुरोजसंग = लक्ष्मीचा पुष्ट असा स्तनसंगम.

उ

उचित = योग्य, अनुरूप.
उजरणें = सरळ करणें.
उठाउठी = त्वरेनें, लगबगीनें.
उणा = कमी.
उदास = निराश.
उदंड = पुष्कळ.
उद्वेग = दुःख.
उपाव = उपाय, युक्ति.
उद्धत = उद्धट.
उपदेशिल्या = शिकविलेल्या.
उपवासी = अन्नरहित.
उपसाहावें = सहन करावें.
उपेक्षणें = त्याग करणें.
उबगणें = कंटाळणें.
उमज = समजूत.
उमजणें = समजणें, जाणणें.
उमोद = पुष्कळ.
उशिटलें = उच्छिष्ट.

ए

एकता = ऐक्य, अभिन्नता.
एकरसाचें लिंग = अखंडैक रसाची मूर्ति.
एकवटणें = एकत्र होणें.
एकसरा = एकच एक, सरसकट.

ऐ

ऐकते बोलते = ऐकणारे व बोलणारे.

ओ

ओखद = औषध.
ओपणें = देणें.
ओरसे = वोरस = पान्हा, पान्हा सोडणारी (नामदेव अ. १५३९ अवटे यांचा गाथा).

क

कटु = कडू.
कथासुरभि = कथा वाचा कोणी कामधेनु
कथावश = कथाधीन.
कनकपीतवासा = पीतांबरधारी.
कनकरंकु = सुवर्णमृग.
कमलाधीश = कमलापति.
कमलापती = विष्णु, लक्ष्मीकांत.
कर्दम = चिखल.
कर्मरेखा = कर्मरेषा, प्रारब्ध.
करांबुज = करकमल.
करी = हत्ती, गजेंद्र.
करुणार्णव = दयासागर.
कलंक = डाग, मळ.
कल्पना = तर्क.
कलत्र = बायको.

कलातीत = अंशादि विभागा पलीकडे असलेला.

कलितकालकौतूहल = काळाच्या कर्तृत्वांस स्वाधीन ठेवणारा, कृतांताच्या उत्साहांचा नाश करणारा.

कलिमल दहन = कलींतील पापांचा नाश करणारा.

कलिमलांतक = कलिकालाच्या पातकांचा नाश करणारा.

कल्लोळ = लाटा.

कंसदासी = कुब्जा.

कवि = ज्ञाता, सुज्ञ.

कवितावधूस्वीकृति = कवितारूपी स्त्रीचा स्वीकार.

कविसभा = ज्ञानीजन.

कवीश्वरमनः पयोनिधिसुतास्तुति = कविश्रेष्ठांच्या मनोरूप पयोनिधीपासून उत्पन्न झालेली कन्या, तद्रुप स्तुति.

काकवी = गुळाची राब.

कातर = भित्रा.

कामद = भक्तांचे मनोरथ पुरविणारा.

कामुक = कामीजन; स्त्रीलंपट.

कायशा = काय होत?

कायाधव = कयाधूचा पुत्र तो कायाधव, प्रल्हाद.

कार्यलोभी = स्वकार्याचा लोभ धरणारा, स्वकार्य साधणारा.

कारूण्यांभोद = करुणाघन, दयाघन.

कावणें = संतापणें.

कांस = आश्रय.

कासाविस = दुःखपीडित.

किंकरी = दासी.

किटणें = मलिन होणें.

किणें = क्षत, घट्टा.

किणें ललाट पद केलें = कपाळास घट्टे पडणें.

कुकार्य = वाईट कृत्य, क्षुद्र कृत्य.

कुंकुमाकार = कुंकवासारखीं लाल.

कुचकुंभ = घागरी एवढें स्तन.

कुजनविघ्नबाधा = दुर्जनांच्या विघ्नाची पीडा.

कुडी = वेडीवांकडी, वाईट.

कुतर्क = वितंडवाद, तर्कट.

कुबेर = धनाधीश, यक्षांचा राजा.

कुर्वंडणें = ओंवाळून टाकणें.

कुलकज्जल = कुलकलंक.

कुवलयधुतिश्यामल = नीलकमलाच्या कांतीप्रमाणें सुंदर.

कुशल = चतुर.

कुशलधामनामावली = ऐहिक व पारमार्थिक सुखाच्या स्थानाची नामपंक्ति.

कुष्ट = कोड.

कृतमंतु = केलेला अपराध.

कृतांत = यम.

कृतांतकटकामलध्वजजरा = यमाच्या सैन्याचें शुभ्र निशाण जी जरा. (म्हातारपण).

कृतार्थ = कृतकार्य.

कृति = कृत्य.
कृपण = गरीब, दीन.
कृपणता = कार्पण्य.
कृत्तिवासा = मृगचर्म पांघरणारा.
कृपाकटाक्ष = कृपेनें पाहणें.
कृपेचें पोसणें = कृपेनें पोसला जाणारा, (एकनाथ १९८४ अवटे गाथा).
कृशान = अग्नि.
केकावलि = केका = मोराची वाणी, आवलि = पंक्ति पावसाळ्यांत मोर मेघाची मार्गप्रतीक्षा करतात, व तोंडांत जळ पडावें म्हणून आक्रोश करतात. हा आक्रोश म्हणजे मेघास मोरांचें आळवणें आहे, अशी कल्पना करून मोरोपंतांनीं आपल्या स्वत:च्या ईश्वरविषयक आक्रोशास केकावलि, हें नांव दिलें आहे. केकावलि, हें नांव, फारच कल्पकतेचें द्योतक आहे. मयूर = मोर, व कवीचें नांव.
कवल्यदाता = मोक्षदाता.
कोटिगा = कोडगा, निर्लज्ज.

ख

खरी = गाढवी.
खळ = दुष्ट.
खरासुर = खर नांवाचा राक्षस. हा गाढवाच्या रूपानें गोकुळांत शिरला होता. त्यास कृष्णानें मारलें.
खाणणें = खणून काढणें.
खासदार = मोतद्दार.
खुंटणें = थांबणें.
खोटेपण = दोष.
ख्याती = कीर्ति.

ग

गंगाधर = शिव, शंकर.
गडी = मित्र.
गंडस्थल = गाल.
गणणें = मानणें.
गति = मुक्ति. या चार प्रकारच्या आहेत. सलोकता, समीपता, सायुज्यता व सरूपता.
गदाधर = विष्णु. कौमोदकी नांवाची गदा धारण करणारा.
गदारिदरनंदकाबुजधर = गदा, चक्र, शंख, नंदक नांवाचा खड्ग, आणि कमल धारण करणारा.
गर = विष.
गरल = गरळ, विष.
गिरिधर = गोवर्धन पर्वत करंगळीवर धारण करणारा.
गर्भाधान = जन्म (व्यं. स्तो. १०).
गल्ल = गाल.
गहन = दाट.
गा = अगा, अरे.
गाढ = दृढ, एकनिष्ठपणें.
गांधार = गांधारिचे पुत्र, कौरव.
गायन = गायक, गाणारा (केका. ११४).
गिरिवरू = गिरिवर, गिरिश्रेष्ठ.

गिरीकंदर = गिरी = पर्वत कंदर = गुहा
गुणधाम = गुणांचें केवळ घर असा.
गुणकीर्तनश्रवण = गुणांचें वर्णन करणें व ऐकण.
गुणस्तव = गुणप्रशंसा.
गुणागुणी = गुण आणि गुणातीत.
गुणैकदेशभ्रम = गुणांच्या कांहीं अंशाचा मोह.
गुरु = मोठा, विद्या देणारा, मोक्ष देणारा, बाप, वडील मनुष्य, आचार्य, शिक्षक, सांदीपनीऋषि, (केका. १११).
गुरुभाव = आईपणा, माता ही समजूत, (केका. ९७).
गुरूक्त = बापाचें बोलणें.
गुरूपहास = वडील माणसाची चेष्टा, निंदा.
गुरुवर्य = श्रेष्ठ गुरु.
गुल्मलता = झुडपें व वेली.
गोसाविपण = स्वामित्व.

घ

घनांबु = पावसाचें पाणी.
घातुक = घातक.
घापणें = घालणें.
घोटणें = गिळणें.

च

चराचर = स्थावर आणि जंगम.
चरित = चरित्र.
चल = जंगम, चालतेफिरते.
चलितचित्तपानतुंदिल = चंचल चित्त पिऊन दोंदिल झालेला.
चंद्रमौळी = शंकर.
चंद्ररेखा = चंद्रकोर.
चांचरी = अवस्मात्, एकाएकीं.
चाड = इच्छा, आवड.
चामर = चवरी.
चावळणें = बरळणें.
चिकित्सक = धन्वंतरी, वैद्य.
चेतना चिंतामणी = जीवंत, सजीव चिंतामणी.
चोखडी = चोखटी, उत्तम.
चोज = लळा, इच्छा, कवतुक.

छ

छंद = नाद, हव्यास.

ज

जगज्जनक = जगत्पिता.
जगज्जीवन = जगदाधार.
जगजेठी = ईश्वर.
जड = जड, कठिण, अवघड, पापी, मूर्ख
जगत्त्रयनमस्क्रियाभाजन = जगत्रयाच्या नमस्कारास पात्र.
जगत्त्रयनिवास = तिन्ही लोकांत ज्याचें वास्तव्य आहे असा.
जगत्त्रयमनोहर = त्रिभुवन सुंदर.
जगदघक्षय = जगांतील पापांचा नाश.
जगद्गुरुमहेश्वरप्रभुशिर = त्रैलोक्याचा गुरु जो महादेव त्याचें शिर.
जगद्वर्य = जगात श्रेष्ठ असा देव.

जगदुन्मीलनाविरलकेलिप्रिय = जगत् प्रकट करून त्यांत अखंड खेळण्याची आवड असलेला.

जगदं बुदगर्भनभ = जगद्रुपी मेघाचा गर्भसंभव असलेलें आकाश.

जगन्नायक = जगाचा नियंता.

जननी = आई, माता, जन्म देणारी.

जनानुभव = लोकांचा अनुभव.

जनी = जन्म, जनन.

जन्मजराजलदजालप्रभंजन=जन्म आणि वार्धक्य हेच कोणी मेघ, त्यांच्या समुदायास वायुरूपी असणारा.

जन्मदा = आई

जयजयाजी = जयजयकार असो.

जयजयार्थ = जय म्हणजे अर्जुन त्याला जय मिळावा म्हणून भारतीय युद्धांत भीष्माशीं युद्ध करीत असतां एकदां अर्जुनाचा पराभव होऊं लागला, व काय करावें, हें न सुचून तो घाबरला. तेव्हां अर्जुनास जय मिळवून देण्याकरतां रथचक्र घेऊन कृष्ण भीष्मावर धांवला..

जरठ = वृद्ध.

जलचर = जलवासी, पाण्यांत राहणारे.

जलधरकण = मेघांतील पाणी .

जळमळ = जळावरील फेस.

ज्वलन = अग्नि.

ज्वलनसंगम = अग्निसमागम.

ज्याकळिला = व्याप्त झालेला.

जाचणी = जाचणूक, छळणूक.

जाड = फार, अतिशय (रामदास करुणाष्टकें २-५).

जानकीजीवन = राम.

जांबुकी = जंबुक = कोल्हा. कोल्ह्याच्या बुद्धीच्या.

जिंतेंभुली = भ्रमिष्ट, वेडा.

जिरविणें = पचविणें, आंत घेणें.

जीवन = प्राणरक्षक, पाणी.

जीवाचें = जिवाभावाचें.

जेमन = जेवण.

ज्योत्स्ना = चांदणें.

झ

झड = झडप.

झणि = कदाचित् (केका. १११).

झणी न = कधीं न (नाम. १५७५ अवटे गाथा).

झाकोळणें = निस्तेज होणें.

झेंपणें = झेंप घालणें, त्वरेनें धांवणें.

ट

टपणें = टपून बसणें.

टोणपा = मूर्ख, अडाणी.

ठ

ठेव = रचना, ठेवण.

ड

डगरु-डगर = प्रसिद्धि, ख्याति.

डंखणें = डसणें, दंश करणें.

डिंभोपाधिक = लेंकरूं या उपाधीचा.

त

तदाश्रितमृग = त्या (अरण्याच्या) आश्रयास असलेले मृगादि पशु.
तम = अंधकार, पातक.
तर्पणें = तृप्त करणें.
तर्पिले = तृप्त केले.
तरि = तारूं, नौका, नाव.
त्वत्पादनखचंद्र = तुझ्या पायाचें नख हाच कोणी चंद्र.
तां = त्वां, तुवां, तूं (केका. ९१).
ताटका = ही सुकेतु नामक यक्षाची कन्या, व जंभपुत्र सुंद याची स्त्री हिला मारीच व सुबाहू असे दोन पुत्र होते. विश्वामित्रानें रामाकडून हिचा वध करविला.
ताठा = अभिमान.
ताठी = मूर्च्छा.
ताडनोद्यमसमेत = मारण्याच्या उद्योगाबरोबर.
ताप = आध्यात्मिक, आधिदैविक व आधिभौतिक असे त्रिविध ताप.
तापत्रयार्त = आध्यात्मिक, आधिभौतिक, व आधिदैविक ह्या तीन तापांनीं पीडित.
तापापह = दुःखाचें शमन करणारा.
तिमिर = अंधकार, काळोख.
त्रिजयदब्जकीलाल = त्रिभुवनरूप कमलासभोंवतीं असणारें जल.
त्रिनव = सत्तावीस.
त्रिलोकी = स्वर्ग, मृत्यु, पाताळ यांचा समुदाय.
त्रिशुद्धि = त्रिवार खरें.
त्रिःसप्तकें = तीन वेळां सात, एकवीस वेळां.
तुजी = तुझी (केका. १०७).
तुजोद्देशें = तुला अनुलक्षून.
तुझेनी = तुझ्यामुळें.
तुळणें = बरोबरी करणें.
तृष्णा = इच्छा, मोह, तहान.
तेजाळ = तेजस्वी.
तोटा = नुकसान.
तोषाकर = आनंदाची खाण.

थ

थार = आसरा, आश्रय.
थिटें = अपुरें, तोकडें.
थित = स्थित, स्थिर.

द

दटावणें = रागें भरणें, दपटशा देणें.
दयाकर = दयेची खाण.
दयानिधि = दयासागर.
दयाब्द = दयाघन, दयेचा मेघ.
दयामृतरसार्द्रधी = दयारूपी अमृतानें आर्द्र झाली आहे बुद्धि जिची.
दयासन्नद्ध = दयारूप उत्तम नद्या.
दयार्णव = दयासागर.
दयाळूवा = दयाळू.
दर = भीति, भय.
दर = शंख (केका. १, ६२).

दरकुटे = दऱ्या.
दव = वणवा, दवाग्नि, दावाग्नि.
दशकंधर = दहा डोक्यांचा रावण.
दशमुखानुज = बिभीषण.
दक्षहा = दक्षाचा नाश करणारा, महादेव.
दय = दया, ओलावा (दयेचा).
दाई = उपमाता.
दांडगा = दांडगेश्वर (जांबवान).
दातार = देणारा.
दापणें = दटावणें.
दाम = दोरी.
दायाद = पुत्र, नातलग, लेंकरें.
दारा = बायको.
दावा = वैर.
दावानल = दावाग्नि, वणवा.
दावेदार = शत्रु.
दाह = अग्नि, ताप.
दाहक = जाळणारा.
द्विजकुमारक = उपमन्यु, व्याघ्रपाद मुनीचा पुत्र, हा लहान असतां दुसऱ्या एका मुनिकुमाराच्या आईनें त्यास दूध पिण्यास दिलें. घरीं आल्यावर तो आपल्या आईजवळ दूध मागूं लागला. आईनें दूधाच्या अभावीं पिठाचें पाणी दिलें. तें न पितां 'मी दुसरीकडे प्यालों तसें दूध दे,' म्हणून तो हट्ट धरून बसला. पुढें त्यानें आराधना करून शंकरास प्रसन्न केलें. शंकरानें त्यास कल्प आयुष्य व क्षीरसागराचें आधिपत्य दिलें. ही कथा महाभारतांत अनुशासन पर्वांत आहे.
द्विजत्व = ब्राह्मणत्व.
दीनबंधु = दीनवत्सल.
दीनवत्सल = दीनबंधु.
दीक्षा = अधिकार लक्षण.
दुरत्यय = दुर्जय.
दुरभिमान = दुराग्रह, हट्ट.
दुराचारी = वाईट आचरण करणारा.
दुरित = पाप.
दुष्कृती = अपराधी, दोषी.
देवर = दीर.
देवैकरूप = श्रीगुरुदेव.
देशी = देशी भाषा, मराठी भाषा.
दैन्यवाणा = दीनवाणी, निराश्रित.

ध

धणीवरी = पोटभर, तृप्ति होईपर्यंत.
धरणें = धारण करणें, उचलणें.
धरा = पृथ्वी.
धरासुरतपःफळ = धरासुर-ब्राह्मण त्यांच्या तपश्चर्येचें फळ.
धरामर = ब्राह्मण.
धव = नवरा, पति, (गौतममुनि).
धात्रा = धाता, ब्रह्मदेव.
धार्मिकस्तुतपद = उदार अशा जनांनीं स्तविलें आहे पद ज्याचें असा.
धावन = धांवणें.
धी = बुद्धि; मति.

ध्रुव = उत्तानपाद राजास सुनीतीपासून झालेला मुलगा, तो एकदा आपल्या बापाच्या मांडीवर बसला असतां सुरुचि नामक त्याच्या सावत्र आईनें त्याला खालीं ढकललें. आपल्यास अढळ पद मिळावें, म्हणून तो अरण्यांत जाऊन ईश्वराची आराधना करूं लागला, नारदानें त्याला मंत्रोपदेश करून त्याला ईश्वराचें दर्शन घडविलें व त्यानें त्यास अढळ पद दिलें.

धृष्ट = थीट, उद्धट, दांडगा.

धोपटणें = चोपणें, मारणें.

न

नखाग्र = नखाचें शेवट.

नग = पर्वत.

नट = नर्तक.

नतमनोरथ = नम्रजनाची इच्छा.

नतावनधृतव्रत = शरणागतांचें रक्षण करण्याचें व्रत ज्यानें अंगीकारलें आहे असा.

नमस्कृतिपर = नमस्कारतत्पर.

नमस्कृतिपुरःसर = नमस्कारपूर्वक.

नमस्ते = तुला नमस्कार असो.

नयच्युतदमार्थ = न्यायापासून भ्रष्ट झालेल्यांस शिक्षा करण्यास्तव.

नवरस = शृंगार, वीर, करूण, अद्भुत, हास्य, भयानक, बीभत्स, रौद्र आणि शांत, असे साहित्यांतील नऊ रस.

नवसुधानवया = नव्या अमृताप्रमाणें स्वच्छ.

नातळो = (न + आतळो) न स्पर्शो.

नाथिले = लटके, वाईट.

नांदविणें = बाळगणें, वागविणें.

नांदणें = राहणें, वास.

नानापरिभाषावशें = अनेक प्रकारच्या भाषापद्धतीनें.

नानाविध = नाना प्रकारचे.

नापित = नापिक, न्हावी.

नाविक = नावाडी.

नासिक = नाक.

निगमागमद्रुमफळ = वेदशास्त्ररूपी वृक्षाचें फळ.

निज = निजगुज, गुह्य उपदेश.

निजजनजित = आपल्या भक्तांच्या आधीन असलेला.

निजजनाखिलमंगळ = आपल्या भक्तांना सर्वथैव कल्याणमय.

निजजनकल्पलता = आपल्या भक्तांना कल्पतरूप्रमाणें असणारी.

निजतनू = निजरूप.

निजात्मजाग्रहविमुक्त = आपली कन्या हाच कोणी ग्रह-नक्र त्यापासून मुक्त असा.

निजध्यास = निदिध्यास, अखंड चिंतन.

निजनिर्झर = आपला पाझर.

निजाश्रितजन = आपले आश्रितजन.

निजप्रियजन = भक्तजन.

निजबोधरूपनिमग्न = आत्मज्ञानांत निमग्न असणारा.

नित्यनिरस्ताखिलमळ = सर्व पापांचा नित्य नाश करणारा.

निंद्य = निंदा करण्यास योग्य.

निपट = केवळ, अगदीं.

निःपात = नाश.

निफजविणें = निपजविणें ; उत्पन्न करणें.

निर्मळ = निष्पाप, निष्कलंक.

निरंजन = अज्ञानरूप काजळ ज्याच्या ठिकाणीं नाहीं असा.

निरय = नरक.

निर्विकार = विकाररहित.

निर्विष = विषरहित.

निरसन = निरास, नाहींसें करणें.

निर्विशेष = भेदरहित.

निरूपण = समजावून सांगणें.

निरुपम = अनुपम, उपमारहित.

निर्लिपापगा = (निर्लिप = देव, आपगा = नदी) देवनदी, भागीरथी.

निश्चल = स्थिर, चंचलतारहित.

निष्कळ = उपाधिरहित.

निवारणें = दूर करणें.

नीर = पाणी.

नीरदश्याम = मेघकांति, मेघासारखा नीलवर्ण.

नृपमख = धर्मराजानें केलेला राजसूय यज्ञ

नेमस्त = निश्चयदर्शक.

नोसडावें = नोसंडावें, न सोडावें.

(दिनकर पद १२८).

प

पंक = चिखल.

पंकजाक्ष = कमलासारखे ज्याचे डोळे आहेत असा.

पचणें = जिरणें, मानवणें.

पंचानन = सिंह.

पटु = चतुर.

पटुत्व = कुशलत्व, क्षमत्व.

पडप = आळ, लळा.

पडिभरु = अधिकता.

पत्रावलि = शृंगारी पुरुष आपल्या स्त्रियांच्या स्तन, गाल, कपाळ इत्यादि भागांवर केशर कस्तूरी मिश्रित वेलबुट्टी काढीत असत, असें वर्णन शृंगाररसप्रधान संस्कृत काव्यांत आढळतें, अन्यपक्षीं उष्टया पत्रावळी.

पतित = पापी.

पद = शब्द (केका. ८०) स्थान, पाय.

पदप्रणतसंकट = शरणागताचें संकट.

पदरज = पायाची धूळ.

पदाब्जरज = पादकमळाची धूळ.

पन्नग = सर्प.

प्रकट = उघड, स्पष्ट.

प्रकाशरूप = प्रकाश हेंच ज्याचें रूप आहे असा.

प्रचलित = चंचल.

प्रजव = वेगवान.

प्रजा = संतति.

प्रणतमंतु = शरणागताचे अपराध.

प्रणतरक्षण = शरणागतांचें रक्षण.

प्रणतवत्सल = अत्यंत नम्र झालेल्यांस दयाळु.

परतट = पैलतीर.

प्रत्यक्ज्योति = आत्मप्रकाशाची ज्योति

प्रत्यय = विश्वास.

परता = पलीकडे, पेक्षां, परतवा (क्रि).

परवीं (जिणें) = परतंत्र जिणें, (रामदास, करुणाष्टक ८:२)

प्रभात = प्रातःकाल.

प्रभु = समर्थ, श्रीमंत.

प्रभुस्तुति = ईशस्तुति.

परमपुरुष = पुरुषोत्तम, श्रेष्ट पुरुष.

प्रमाण = आधार.

प्रमेय = सिद्धांत.

परस्परें = एकमेकाशीं.

परंज्योतिप्रकाशगहन = स्पष्ट असून दुर्ज्ञेय असा.

प्रवाल = पोवळें.

प्रशमितामितासन्मद = असंख्य दुष्टांचा गर्व ज्यानें हरण केला आहे असा.

प्रशिथिल = अतिशय शिथिल. (हालणारा)

प्रसाद = अनुग्रह, कृपा.

प्रसाद चतुर = अनुग्रहकुशल.

प्रसादपट = प्रसन्नतारूपी वस्त्र.

प्रसादरसकल्लोळ = प्रसन्नता हेंच पाणी त्याचा लोंढा.

पराक्रमपटु = पराक्रम समर्थ.

परात्पर = अत्यंत श्रेष्ठ.

प्राणिजात = प्राणिमात्र.

प्रायशा = बहुधा.

प्रार्थनाशतक = प्रार्थना असलेल्या शंभर ओव्या, श्लोक इ.

पराशराचा सुत = व्यास, पाराशर हा सत्यवतीपासून तिच्या कौमार्यावस्थेंत झाला.

परिजन = चाकर, सेवक.

परिणतोपरमैकप्रिय = परिपक्व शांति असलेलाच ज्याला प्रिय आहे असा, विरक्ताचा कनवाळु.

प्रियजनोत्तम = प्रियजनांत उत्तम, सर्वांत आवडता.

प्रियसखा = भक्तवत्सल.

प्रियाकुचतट = स्त्रीचा (लक्ष्मीचा) स्तनप्रदेश.

परिया = झोंका.

परियेसी = ऐक.

परी = प्रकार.

प्रेमपान्हा = प्रेमाचा पान्हा, प्रेमाचें दूध.

परेश = श्रेष्ठ देव.

पवन = वायु.

पवाडे = स्तुति.

पशुपदार = गौळणी.

पशुपपाळ = नंद.

पसायदान = प्रसादभीक्षा.

पक्षिणी = पक्ष्याचें स्त्रीलिंग.

पाइकें जालेनी = सेवक झाल्यानें.

पाखर = आश्रय.
पाखांड = नास्तिक वाद.
पाडस = लेकरूं.
पादारविंद = पादकमळ.
पामर = साधारण मनुष्य ; नीच, पापी.
पायवाट = पाऊलवाट.
पार = पारावार, सीमा, अंत.
पारद = पारा, (केका. ११२), (पार+द) पलीकडील तीरास पोहोंचविणारा (केका. ११५).
पालख = पाळणा.
पावणें = प्रसन्न होणें.
पावलां = प्रसन्न झालां.
पावलें = स्वीकारलें, मिळालें, पाय.
पाळणें (लळा) = पुरविणें.
पिंगळा = मिथिला नगरींत राहणारी एक वेश्या. ही एके दिवशीं सायंकाळीं शृंगार करून पुरुषाची मार्गप्रतीक्षा करीत दारांत उभी राहिली ; परंतु मध्य रात्रीपर्यंतही तिच्याकडे कोणी पुरुष आला नाहीं. तेव्हां तिला विरक्ति उत्पन्न झाली. नंतर तिनें हृदयस्थ जो परमपुरुष परमात्मा तोच आपला सनातन पति, असें पूर्व पुण्यानें समजून इतर पुरुषांविषयीं निंदापूर्वक गीत गाइलें तें असें 'संत समीपे रमणं रतिप्रदं वित्तप्रदं नित्यमिमं विहाय । अकामदं दुःखभयादिशोकमोहप्रदं तुच्छमहं भजेऽज्ञा ॥' माझा हृदयस्थ, सनातन इत्यादि गुणांनीं युक्त पति मी सोडून अनित्यत्वादि गुणयुक्तांस मी भजतें, तेव्हां मजहून दुसरी अज्ञान स्त्री कोण आहे ? पुढें तो निंद्य व्यवहार तिनें सोडून दिला, व आत्मस्वरूपीं रममाण होऊन कृतार्थ झाली.
पिशाचिका = डाकीण.
पिसें आलापु घाली = वेडानें कांहींतरी बरळतो.
पिसें बांधलें वाचे = वेडानें वाचा बांधली गेली, वाचेला वेड लागलें.
पीयूष = अमृत.
पुरती = पूर्ण.
पुरःसरगद = (ज्या जरेच्या) अग्रभागीं रोग आहेत अशी.
पुराणपुरुष = प्राचीन पुरुष.
पुरातन = जुना.
पुरांतक = शंकर.
पृथुकतंदुलप्रसृति = मूठभर पोहे.
पेव = भूगर्भांतील धान्य सांठविण्याची जागा.
पोटिशीं = पोटाशीं.

फ

फलप्रद = फलदेणारा.
फुंजणें = गर्व करणें.
फुकारा = व्यर्थ बढाई.
फेडणें = नाहींसें करणें.

ब

बकी = पूतना. कृष्णाचा नाश करण्याच्या उद्देशानें गोकुळांत सुंदर स्त्रीचें रूप धरून आलेली एक कंसपक्षपातिनी राक्षसी. हिनें आपल्या स्तनांत विष भरून आणून कृष्णास प्यावयास घेतलें; कृष्णानें हिच्या स्तनांतलें सर्व विष ओढून घेऊन तिचे प्राण हरण केले, बगळी.

बटिक = दासी.

बडिवार = मोठेपणा.

बदरिका फल = बोर.

ब्रह्मकुमरी = ब्रह्मकुमारी, सरस्वती.

ब्रह्मविद्या = आत्मज्ञान.

ब्रीद = प्रतिज्ञा, बाणा.

बलगुणैकरत्नाकर = बल आणि षड्गुण यांचा मुख्य सागर असा.

बहुजनामयद्रुम = अनेकांच्या व्याधिरूपी झाड.

बहुवार = अनेक वेळां.

बहुसाल = पुष्कळ.

बळि = प्रल्हादाचा नातू व विरोचनाचा मुलगा.

बळी = समर्थ, पराक्रमी.

बळें = जाणून बुजून.

बाटण = अपवित्र होणें.

बाधावन = दुःखरूपी अरण्य.

बावरें = वेडें, भांबावल्यासारखें.

बाहुवट = कोंपराच्या वरचा भाग.

बिढार = बिऱ्हाड, आश्रयस्थान.

बुझावणें = ज्ञान देणें, समजावून देणें.

बुध = शाहणे.

बुरट = पान्हा चोरणारी (गाय).

बृहदुदारलीलाकार = अत्यंत हितकर अशा लीलांची खाण.

बुळा = नपुंसक.

बोभाट = कागाळ्या.

बोल = दोष, ठपका.

बोलते अर्णव = बोलके समुद्र.

बोहरी = नाश, वणवा, अग्नि.

भ

भक्तभावभुवनदीप = भक्तांच्या प्रेममंदिरांतील दिवा.

भक्ति = नवविधाभक्ति—श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनम् । अर्चनं वंदनं दास्यं सख्यामात्मनिवेदनम् ॥

भजकबाळकोपेक्षण = तुला भजणारा जो बाळक त्याची हयगय.

भजनीय = भजन करण्यास योग्य.

भट = योद्धा.

भयकृत = भय उत्पन्न करणारा.

भयनाशन = भय नाहींसें करणारा.

भले = चांगले, सज्जन.

भलतें = अयोग्य.

भलतसें = जसें येईल तसें.

भव = संसार.

भवच्चरणकन्यका = आपल्या पायापासून झालेली मुलगी, विष्णुपदी, गंगा.

भवत्पदाब्ज = (भवत् + पद + अब्ज) आपलें पाद कमळ.
भवत्रदी = आपली (देवाची) नदी, भागीरथी.
भवध्वंस = संसार चक्राचा नाश करणारा.
भवमहानदी = संसाररूप मोठी नदी.
भवमहाहि = संसाररूपी मोठा सर्प.
भवोदधितट = भवसागराचें तीर.
भाक = वचन.
भागवत = भगवद्भक्त.
भाजन = भांडें, मडकें.
भांडगा = भांडखोर.
भांडारी = खजीन्यावरील अधिकारी.
भातुकें = खाऊ.
भार्गवेश = परशुराम.
भावार्थ = मुख्यार्थ, उद्दिष्टार्थ.
भावार्थखाणी = श्रद्धेची खाण.
भाविक = भोळा भक्त.
भावुकायुर्बळ = भक्ताचें आयुष्य.
भिन्नतनु = निराळ्या शरीराच्या, वेगळाल्या.
भिवरा = भीमा.
भृकुटि = भुवई.
भृगुपदाहती = भृगूचा लत्ताप्रहार.
भुमिधरनिगम = भूमिधर = शेष, निगम = वेद.
भुले = मोहित होतों.
भुवनमोहिनी = त्रिभुवनास भुलविणारी
भुवनोद्भवारंभस्तंभ = स्वर्गादि भुवनांच्या उत्पत्तीचा आरंभस्तंभ.
भूमिवासी = भूमीवर राहणारा; स्थलचर
भेक = बेडूक.

म

मंडळ = बेचाळीस दिवस.
मणिहेमभूपति = ज्याच्या जवळ रत्नें आणि सोनें विपुल आहे, असा राजा.
मंद = मूर्ख, बुद्धिहीन.
मदनमारक = मदनारि, शंकर.
मद्य = दारू, मदिरा.
मंदराख्य = मंदर नांवाचा पर्वत. समुद्रमंथनाच्या वेळीं विष्णूनें कांसवाचें रूप घेऊन आपल्या पाठीवर मंदर पर्वत धरला. व त्याचा देवदैत्यांनीं मंथनदंडासारखा उपयोग केला.
मदुद्धरण = माझा उद्धार.
मनपवनाचीं खेळणीं = मन व प्राण यांचीं नियमनरूपी खेळणीं.
मनुजता = मनुष्यपणा.
मनोरथ = इच्छा.
मर्त्य = मरणाधीन.
मर्द = बहादूर, पराक्रमी, शूर.
मषी = शाई
महाकामुक = मोठी इच्छा करणारा.
महिमा = मोठेपणा.
मातणें = माजणें, धिक्कारणें.
मांदियाळी = समुदाय.

मायागम्य = मायेस अगम्य, मायेच्या तावडींत न सांपडणारा.
मार्तंड = सूर्य.
माव = माया.
मावर = लक्ष्मीपति, विष्णु.
मावली = माउली, माता.
मिरविणें = धारण करणें.
मीन = मासा.
मुक्त = भवबंधनांतून सुटलेला.
मुदंभोद = आनंदरूपी मेघ
मुनिजनध्येय = मुनींकडून ध्यान केला जाणारा.
मुरडणें = परतणें, वळणें.
मुरारी = मुर दैत्यास मारणारा, श्रीकृष्ण.
मुरांतक = मुर दैत्याचा नाश करणारा.
मृदु = मऊ, गरीब.
मृदुता = मऊपणा.
मूर्त = मूर्तिमंत.
मूळभूत = मूळ असलेला, कारण असलेला
मूळमूर्ति = सर्वारंभीचा देव.
मैत्र = मैत्री, सख्य.
मैत्रिकी = मैत्री.
मोकलणें = सोडणें, टाकणें.
मोहरा = मोहक गुंगविणारा (केका ६८)
मोहिनी = समुद्रमंथनाच्या वेळीं विष्णूनें घेतलेलें मोहिनीरूप.
मौक्तिकावलि = मोत्यांची माळ.

य

यती = संन्यासी, योगी.
यथामति = आपल्या बुद्धीप्रमाणें.
यथारुचि = आपल्या आवडीप्रमाणें.
यदुदरीं = जिच्या पोटांत.
यदुपार्जन = ज्याचा लाभ.
यद्रतिसुख = ज्याची रतिक्रीडा.
यश:श्रवणकीर्तन = (भगवंताचें) यश ऐकणें आणि सांगणें.
यशोमंडित = कीर्तीनें भूषित.
याग = यज्ञ.
याज्ञसेनी = द्रौपदी.
येर = इतर.
येरझार = ये जा.
यो = येवो (केका. ११४).
योगमायाधव = योगमाया-मूलप्रकृति-तिचा स्वामी.
योगसुख = अष्टांग—१ यम, २ नियम, ३ आसन, ४ प्राणायाम, ५ प्रत्याहार, ६ ध्यान, ७ धारणा, ८ समाधियोगाचें सुख.

र

रंक = भिकारी, अति दरिद्री.
रंकपणें = रंक समजून (भानुदास अ. ७०, अवटे गाथा).
रघुकुलटि (ति)लक = रघुनायक, राम
रघूत्तम = रघुनायक, रघुकुलांत श्रेष्ठ.
रजोमलिनकाय = धुळीनें भरलें आहे अंग ज्याचें.

रणचत्वर = रणांगण.
रतणें = रममाण होणें.
रति = प्रेम, आवड.
रद = दांत.
रदाग्र = दांताचें टोंक.
रमा = लक्ष्मी.
रमाहृदयवल्लभ = लक्ष्मीचा प्राणेश्वर.
रयनदिवस = रात्रंदिवस (गोविंद पद ३२५.).
रविसखा = सत्राजित.
रविसखोत्थिता = (रवि+सख+उत्थिता) सत्राजितापासून निघालेल्या.
रस = गोडी.
रसिक = रसज्ञ.
रहस्य = गुपित, गुप्त गोष्ट.
राउळ = देऊळ.
राज्यचाड = राज्याची इच्छा.
राणीव = राज्य.
रातोत्पल = तांबडें कमळ.
राधारत = राधेच्या ठायीं रममाण होणारा.
रानट = रानांत राहणारा (मोर), अज्ञात (मोरोपंत).
राय = राव, राजा.
रासभी = गाढवी.
रिण = ऋण, कर्ज.
रिती = पोकळ, रिकामी, निष्फळ.
रिपु = शत्रू.
रुग्ण = रोगी.
रुचि = आवड, गोडी.
रूपडें = रूप.
रोमरंध्र = केसाचें भोंक.

ल

लघु = लहान, अल्पशक्ति.
ललाट = कपाळ.
ललाट रेखा = प्रारब्ध योग.
लवडसवडी = त्वरेनें.
लळा = हौस.
लक्ष्मीरमण = श्रीविष्णु.
लागवेगे = त्वरित.
लाघव = कमीपणा.
लाथळी = लाथा मारणारी.
लाहणें = लाभणें, मिळणें.
लाक्षागृह = लाखेचें घर.
लावण्यपेटी = सौंदर्याची खाण.
लीलालस = खेळून खेळून थकलेलें.
लुब्रा = तोंडपुजा.
लेंडवोहळ = घाणेरड्या पाण्याचा ओहळ, नाला.
लेववियें = अंगावर घालणें.

व

व्यंकटरमण = व्यंकटपर्वतावर रममाण होणारा.
व्यंकटी = वक्र दृष्टि.
व्यंग = न्यून, उणी, कमी.
वचनोक्ति = भाषण.
वंचित = फसवणूक.

वडवानळ = समुद्रांत असणारा घोड्या-
सारख्या तोंडाचा ज्योतिर्मय प्राणी.
वत्सराव = लाडकें लेंकरूं, अर्भक.
वत्सल = कनवाळु
वदान्य = उदार, दाता.
वदान्यजनसद्गुरु = उदार जनांचा
श्रेष्ठ गुरु.
वंदारु = वंदन करणारा.
वंद्य = वंदन करण्यास योग्य.
वनमाळी = वनपुष्पांची माला ज्याच्या
गळ्यांत आहे असा.
व्रजवधू = गोकुळांतील स्त्रिया, गोपी.
व्रजवन = गोकुळ.
व्रजावन = गोकुळाचें रक्षण.
व्रणार्थ = क्षत करण्याकरितां.
वरणें = अंगीकार करणें.
वरद = वर देणारा.
वरवल्लकी = ब्रह्मवीणा.
वर्षत सकळमंगळीं = संपूर्ण मंगळाचा
वर्षाव करीत. [समर्थ.
वराभयपर = वर आणि अभय देण्यास.
वराहतनु = वराह अवतार.
व्यसन = दुःख, संकट, संवय.
वळणें = त्वरेनें येणें.
वक्षः स्थळ = ऊर.
वांकडा = प्रतिकूल.
वाग्वर = श्रेष्ठ वाणी.
वाग्वाद = तर्कट.
वाग्यज्ञ = वाणीनें केलेला यज्ञ.
वाटोळी = वाट, मार्ग.
वाचेद्वारीं = वाचेकडून.
वानणा = वर्णावयास.
वायचाळा = वायफळ, व्यर्थ.
वांयाकाजें = व्यर्थ खटपटींत, व्यर्थ.
वायांविण = फुकट, व्यर्थ.
वारण = हत्ती. गजेन्द्र — हा पूर्वीचा
द्रविड देशाचा इंद्रद्युम्न नांवाचा
राजा होय. हा विष्णुव्रतपरायण
असून मलयाचलावर तपचर्या
करीत असतां तेथें एकदां अगस्त्य
ऋषीचा यांजकडून न कळत अप-
मान घडला. तेव्हां मुनीनें,
'तूं गज हो,' असा शाप दिला;
व फिरून राजानें प्रार्थना केल्या-
वरून, 'विष्णु तुझा उद्धार करील,
असा उच्छाप देऊन समाधान
केलें. पुढें हा गजयोनींत जन्म
पावून त्रिकूट पर्वतावर भ्रमण करूं
लागला. एकदां हा पाणी पिण्यास
सरोवरांत उतरला असतां नक्रानें
त्याला पकडलें. त्यानें श्रीविष्णूचा
धांवा केला; तेव्हां भगवंतानें
नक्रास मारून गजेंद्रास मुक्त केलें
पुढें ते दोघेही (गज व नक्र)
शापमुक्त होऊन पूर्वपद पावलें.
वारणें = दूर करणें.
वासव = इंद्र.
विकृती = विकार.

विगतविषयवत्सल = ज्यांच्या विषय-वासना नष्ट झाल्या आहेत त्यांचा कैवारी.

विगतशंक = शंकारहित.

विघडे = बिघडे, नाश पावे.

विटणें कंटाळणें.

वितृष्ण = तृष्णारहित = संतुष्ट.

विदलितामंगळकुळ = सर्व अमंगळाचा नाश केला आहे ज्यानें असा.

विदारणें = फाडणें.

विदित = ठाऊक.

विदुदयोद्यानद्विरद = ज्ञानोदयरूपी अरण्यांतील हत्ती; ज्ञानाभिमान नष्ट करणारा हत्ती.

वियुल्लता = वीज.

विधि = दैव, ब्रह्मदेव.

विनटणें = मग्न होणें, रंगून जाणें.

विपज्जलधिसेतु = विपत्तिरूप समुद्रातील पूल.

विपाक = परिणाम.

विमुक्तिबहुसाधनें = मोक्ष प्राप्तीची पुष्कळ साधनें.

विमोहिला = मोहित केला.

विरोचनात्मज = विरोचनाचा मुलगा, बळी.

विलासिनी = क्रीडा करणारी.

विलासिनीजन = शृंगारिक हावभावांत निपुण अशा वेश्या.

विवश = निःशंक.

विव्हळ = दुःखी.

विवेकवेली = विचाररूपी वेली, आत्मानात्म विचारवेली.

विशेषणें = वाखाणणें, वर्णन करणें.

विशंक = शंकारहित.

विश्रामणें = विश्रांति पावणें.

विश्व = जग.

विश्वात्मक = विश्वरूपी.

विश्वासणें = विश्वास ठेवणें.

विश्वोत्पत्तिस्थळ = विश्वाच्या उत्पत्तीचें स्थळ, गुह्येंद्रिय.

विश्वंभर = सृष्टीचें पोषण करणारा, ईश्वर.

विषम = कमी अधिक, भेद.

विषय = ऐहिक भोग्य पदार्थ, स्त्रीपुत्रधनादि विषय.

विषयकर्दम = विषयरूप चिखल.

विषय होणें = स्थान होणें, आश्रय होणें (केका. ८०).

विषयव्याळ = विषयरूपी सर्प.

विषाद = कंटाळा, राग.

विसंबणें = विसरणें.

विहित = योग्य, उचित.

विज्ञापणा = विनंति.

वी = विणें, देणें, वितो, उच्चारितो.

वृकासुर = ह्याचेंच पुढें भस्मासुर असें नांव पडलें. 'ज्याच्या मस्तकावर तूं हात ठेवशील त्याचें भस्म होईल,' असा शिवानें त्यास वर दिला. त्यानें त्रैलोक्यांत धुमाकुळ माजविला. पार्वतीच्या अभिलाषानें तो शिवा-

च्या मस्तकीं हात ठेवण्यास उद्युक्त झाला असतां शिवानें विष्णूचें स्मरण केलें. विष्णूनें मोहिनीरूप धारण करून आपल्या स्वरूपानें भस्मासुरास इतकें वेडें केलें कीं, आपल्या बरोबर त्यास नाचावयास लावलें. मोहिनी हावभाव करी तसे तोहि करावयास लागला. तिनें आपल्या मस्तकावर हात ठेवला, तसा यानेंहि स्वत:च्या मस्तकीं आपला हात ठेवतांच त्याचें भस्म झालें.

वृद्धत्व = म्हातारपण, वार्धक्य.

वृंदारक = देव.

वेटी = वेष्टण.

वैकुंठनायक = श्रीविष्णू.

वैखरी = वाणी.

वैजयन्ती = पांच प्रकारच्या रत्नांची माळ.

वैरागर = हिऱ्याची केवळ खाण असा.

वोखटें = ओखटें, त्याज्य, अमंगळ.

वोरस = पान्हा, पाडस, वांसरूं (नामदेव अ. १५३९ अवटे यांचा गाथा)

वोस = ओस, उजाड.

श

शबरी = भिल्लीण.

शब्द = दोष (पां. स्तोत्र. १८).

शमदमसदनमदभेद = शमदमानें काम व मद यांचा नाश करणारा.

शर्करा = साकर, साखर.

शरणागत = शरण आलेला.

शरणागती = शरणक्रिया.

शरणागतघातकी = शरण आलेल्याचा नाश करणारा.

शरणागत व्यसन = शरण आलेल्याचें संकट

शरणागतसंत्राण = शरण आलेल्याचें रक्षण

शरण्य = रक्षणस्थान.

शरविंदु = शरदृतूंतील चंद्र.

श्रमणें = दु:ख पावणें.

श्रवण = कान. करश्रवणिं ठेविते = कानावर हात ठेविते, आपणास कांहीं माहीत नाहीं अथवा कर्तव्य नाहीं असें दाखविते.

श्रवणचत्वर = कर्णरूपी अंगणांत.

शलम = टोळ.

श्वान = कुत्रा.

शार्ङ्गधर = विष्णु, शार्ङ्ग नांवाचें धनुष्य ज्याच्या हातीं आहे असा.

शाश्वतप्रकृतिरंक = निरंतर प्रकृतीनें दरिद्री

श्रित = आश्रयास आलेला, नम्र.

शिरोमणी = मुख्य.

शिला = दगड (अहल्यारूपी).

शिवतलें = स्पर्शिलें गेलें.

शिशु = लहान मूल.

श्रीकर = श्री (लक्ष्मी) ज्याला वश आहे असा; श्री कल्याण. कल्याणकारक.

शीण = कष्ट, दु:ख.

शीघ्रकोपी = लवकर रागावणारा.

श्रीपादराज = दत्तात्रेय, नरहरी.

श्रीवच्छलांछनधर = श्रीवत्सचिन्ह भृगुच्या लाथेचें धारण करणारा.

शुक्र = शुकाचार्य.
शुकोदिक = शुकानें सांगितलेले.
श्रुतिज्ञ = वेदवेत्ता (ब्रह्मादेव).
शेषशयना = शेषावर निजणारा.
श्रेष्ठत्व = मोठेपणा.
शैत्य = शीतलता, थंडपणा.
शोचणें = शोक करणें.
शोधिले = तारले.

स

सकलपावनाधार = सर्व पावन वस्तूंचा आश्रय.
सकललोकजीवातु = सर्व लोकांना जीवन देणारा.
सकललोकराय = ब्रह्मांड नायक, त्रैलोक्याधीश.
सकळ विद्यांचिये सृष्टी = सर्व विद्यांच्या सृष्टीचा.
संकल्प = विचार.
स्वकव्यसन=आपल्या आश्रितांचें संकट
सखा = मित्र.
सगती = समागम, मैत्री.
संगर = युद्ध.
संगोपिता = रक्षणकर्ता.
संचित = मोहिनीपक्षीं संचित धन; कथापक्षीं पूर्वजन्मार्जित संचित कर्म
सच्चिदानंद = तिन्ही काळीं—वर्तमान भूत व भविष्य व तिन्ही अवस्थांत (जागृति, स्वप्न, सुषुप्ति), अक्षय्य आनंदाचा उपभोग घेणारा, श्रीविष्णू
सच्छ्रुती = साधूंचे कान.
सजूनि = सजवूनि, लावून, मिळवून (विण्याच्या तारा) [केका. ११४].
संडणें = सांडणें, सोडणें.
सत्तम = परम पुण्यशील.
स्तन्य = दूध, स्तनांतून निघालेलें.
सतरावी = व्योम चक्रांतील चंद्रामृतरूपी जीवनकला, अमृतकला.
सत्ताप = साधुजनांची पीडा.
सतीव्यसनवारण = साध्वी द्रौपदीच्या संकटाचें निवारण.

(१) कौरवांनीं पांडवांस द्यूतांत जिंकून द्रौपदीवस्त्रहरण आरंभिलें असतां श्रीकृष्णानें तिचा कैवार घेऊन तिला क्षणांत अदृश्यपणें सहस्रावधि वस्त्रें पुरवून तिची लज्जा राखली.

(२) वनवासांत पांडव असतां दुर्योधनाच्या सांगण्यावरून एकदां दुर्वासऋषि पांडवांचें व विशेषतः द्रौपदीचें सत्व पाहण्यास आला व भोजन मागूं लागला. संग्रहीं अन्नसामग्री नसल्यामुळें त्यांजवर हें मोठें संकट आलें. तेव्हां द्रौपदीनें कृष्णस्मरण केल्यावरून भगवंतानें त्या सर्व ऋषिमंडळास भोजन देऊन तृप्त केलें, व अशा रीतीनें द्रौपदीचें संकट दूर करून तिचें सत्व राखलें.

सयशोमुख = उत्तम कीर्तिरूप मुख.
सदंड = ज्याच्या हातीं दंड आहे असा.

सदंघ्रिकमळ = साधूंचे चरणकमळ.

सदाचार = आचारसंपन्न.

सदाशिवमनो विनोदास्पद = शंकराच्या मनाचें क्रीडास्थान.

सदाश्रम = साधूंचा आश्रम.

सदाश्रितपद = सज्जनांनीं ज्याच्या पायाचा आश्रय केला आहे असा.

सदुक्तमार्ग = सज्जनांनीं सांगितलेला मार्ग

सन्मती = बुद्धिमान्, चांगल्या बुद्धिचें.

सन्मुनी = नारदसनकसनंदनादि, महर्षि.

सन्निधी कांहीं न होणें = तुमचें सान्निध्य म्हणजे जीव, शिव अथवा ब्रह्म यांपैकीं कशाचाच अभिमान न धरणें.

स्नेहपल्लव = प्रेमरूपी पदर.

स्फुरदमंदानंदवहळ = तीव्र व अतिशय आनंद ज्याच्या ठायीं आहे असा प्रबळ आनंदाला स्फूरण देणारा.

स्फूर्ति = प्रेरणा.

सभ्रम = आदर.

स्वभक्तसुरपादप = स्वभक्त कामकल्पद्रुम, आपल्या भक्तांना कल्पवृक्षाप्रमाणें असणारा.

स्वभद्रस्मरण = आपल्यास कल्याण कारक असें चिंतणें.

समजाविशी = समजूत.

स्मरादि = कामक्रोधादि.

समाधिबोध = समाधीचें स्वरूपाचें ज्ञान

समीहित = वांछित.

समुज्वलदयासुधासीकर = अति निमल असा करुणामृताचा वर्षाव.

समुद्धरणें = उद्धार करणें.

समूळ = मुळासकट.

समंधु = संबंध.

सरतें = योग्य.

सर्वसाक्षी = सर्व पाहणारा.

सरुज = रोगी.

सरोभरी = बरोबरी, तुलना.

सलील = लीलेनें.

स्व = आत्मा (केका. ३८).

स्वतत्व = आपण कोण, कोठून आलों, कोठें जाणार हें तत्व.

स्वतोक = आपलें मूल.

स्वदासवशमानस = आपल्या भक्तांच्या स्वाधीन ज्याचें मन आहे असा.

स्वपणरक्षण = आपल्या प्रतिज्ञेचें रक्षण करणें.

स्वप्रभ = स्वयंप्रकाश.

स्वपादानत = आपल्या पायीं शरण आलेला भक्त.

संवादफळनिधान = चर्चारूपी फळांचा सांठा.

स्वयोषा = आपली स्त्री (जांबवंती).

स्वरतमानस = आपल्या ठिकाणीं आसक्त झालें आहे चित्त ज्याचें असा.

स्ववरद = आपल्याला (कृष्णाला) वर देणारा.

स्ववत्समल = आपल्या वत्साची घाण.

स्वशिशुवंचन = आपल्या लेंकरास फसविणें.

स्वसंविद्द्रुमबीजप्ररोहणावनी = स्वसंवेद्य ज्ञान वृक्षाचें बीं वाढण्याची जमीन

संसारवेथा = संसार-व्यथा.

स्वसाम्य = आपली बरोबरी.

स्वाहित = आपल्यास हितकर.

स्वादु = गोड.

सवे = संवय, अभ्यास.

सहजा = स्वाभाविक.

सहाय = मित्र.

साउली = सावली, आश्रय, छाया.

सांकडें = संकट, दुःख.

सांगडी = भोपळ्याची केलेली सांगड.

साग्र = समग्र, संपूर्ण.

सांगत = संगत, मैत्री.

साचार = खरोखर.

साजणी = सखी, (सज्जनी).

साजरी = सुरेख, सुंदर.

साजिरें = हितकारक, सुंदर.

सांडणें = सोडणें, सोडून जाणें.

साव्राजिती = सव्राजिताची मुलगी.

सार्थक = सफळ.

सादर = आदरयुक्त, दयायुक्त, प्रीतियुक्त, दक्ष.

साबळें = अज्ञान, भोळें, भाबडें.

सामर = देवांसहित.

सारस्वत = विद्या.

सांवज = श्वापद.

सांवरणें = सांभाळ करणें.

साष्टांग = जानुभ्यां च तथा पद्भ्यां पाणीभ्यामुरसाधिया। शिरसा वचसा दृष्ट्या प्रणामोऽष्टांग ईरितः ॥

साहित्य = अलंकार शास्त्र.

सिगेसी येणें = पूर्ण होणें, वाढणें.

सितासिता भिधनदीसदोघ = सिता = पांढरी (गंगा), असिता = काळी (यमुना), अभिधा = नांव, सत् + ओघ = पवित्र प्रवाह; गंगा व यमुना यांचा पवित्र प्रवाह.

सीत = शीत, धनुष्याची दोरी, बाण. (पां. स्तो. ४६)

सुकर = सोईचें, करण्यास सोपें.

सुकर्णधाराविना = उत्तम नावाड्याशिवाय

सुकविवाग्वधू = उत्तम कवींची वाणी-रूपिणी उपवर कन्या.

सुकाळ = रेलचेल.

सुकृतबुद्धिहीन = पुण्याची बुद्धि नसलेला.

सुकृप = दयाळू, कृपावंत.

सुखधाम = सुखाचें आगर.

सुखप्रद = सुखदायक.

सुखसमृद्धि = सुखविपुलता.

सृजिलें = उत्पन्न केलें.

सुदुस्तरविपन्नदीसेतु = तरावयास अत्यंत कठिण अशी जी विपत्ती-रूप नदी, तिचा पूल.

सुदुर्धर = धरण्यास कठिण, अङ्गीकार करावयास कठिण.

सुधाकर = चंद्र.

सुनिर्मल = अत्यंत शुद्ध.
सुपथ = चांगला मार्ग.
सुपात्र = योग्यस्थान.
सुरभी = कामधेनु.
सुरर्षि = नारद, देवर्षि.
सुरासुरनर = देव, दैत्य आणि मानव.
सुरासुरनरोरग = देव, दैत्य, मनुष्य आणि सर्प.
सुविद्य = विद्वान.
सुशील = सच्छील.
सुसी नामा = घालीत नाहीं ना ?.
सूकर = डुकर.
सेवन = उपभोग
सैरावैरा = इकडे तिकडे
सैंघ = पुष्कळ, सर्व, सर्वत्र, अगणित.
सोनसळा = पीतांबर.
सोपद्रव = पीडित.
सोमकांत = चंद्रकांत.
सोयरा = नातलग, आवडता, प्रिय.
सोहळा = आनंद, उत्सव.
सोहंसिद्धि = 'मी ब्रह्म आहें' अशा ज्ञानाची प्राप्ती.

ष

षड्विकार = सहा—काम, क्रोध, लोभ, मद, मत्सर, दंभ हे विकार.

ह

हरिमदापह = इंद्राचा गर्व हरण करणारा जो.
हरिमनोहराकृति = हरीचें (इंद्राचें अथवा विष्णूचें) मन हरण करणारी आकृति जिची आहे, अशी.
हलाहल = हालाहल, कालकूट.
हल्लड = गाणें.
हवाला देणें = सोंपविणें.
हंसवाहिनी = हंसावर बसणारी, सरस्वति
हाटक = सुवर्ण, सोनें
हार = पराजय.
हावरा = अतृप्त ; असंतुष्ट.
हिंपुटी = खिन्न, कष्टी, दुःखी
हिमकर = चंद्र.
हीन = क्षुद्र.
हृदयाकाश = हृदयरूपी आकाश.
हृषीकेशी = श्रीविष्णु.
हेतु = कारण.
हेरंब = गणपति.
हेलावा = लाट.

क्ष

क्षण = क्षणभर.
क्षणिक = क्षणभंगुर.
क्षमस्व भगवन्नजामिलसखोऽस्मि = हे देवा, मी अजामिळासारखा महा पापी आहें
क्षमी = क्षमाशील.
क्षीर = दूध, खीर.
क्षीरधी = दूध पिण्याची इच्छा असलेला क्षीरसमुद्र.
क्षोणी = पृथ्वी.

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